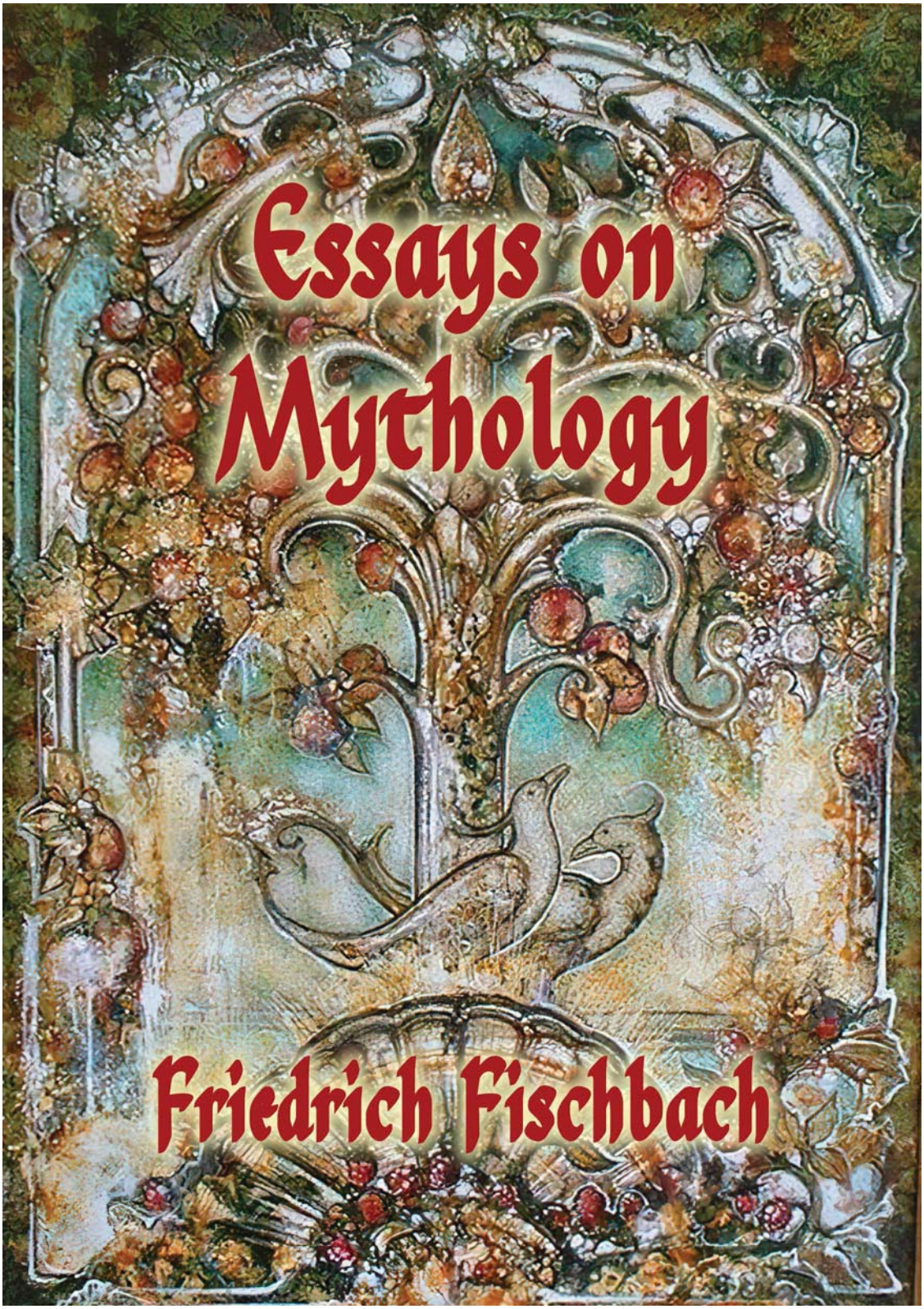
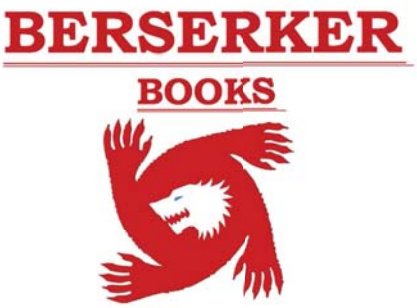

Essays on
Mythology
Friedrich Fischbach


BERSERKER
BOOKS

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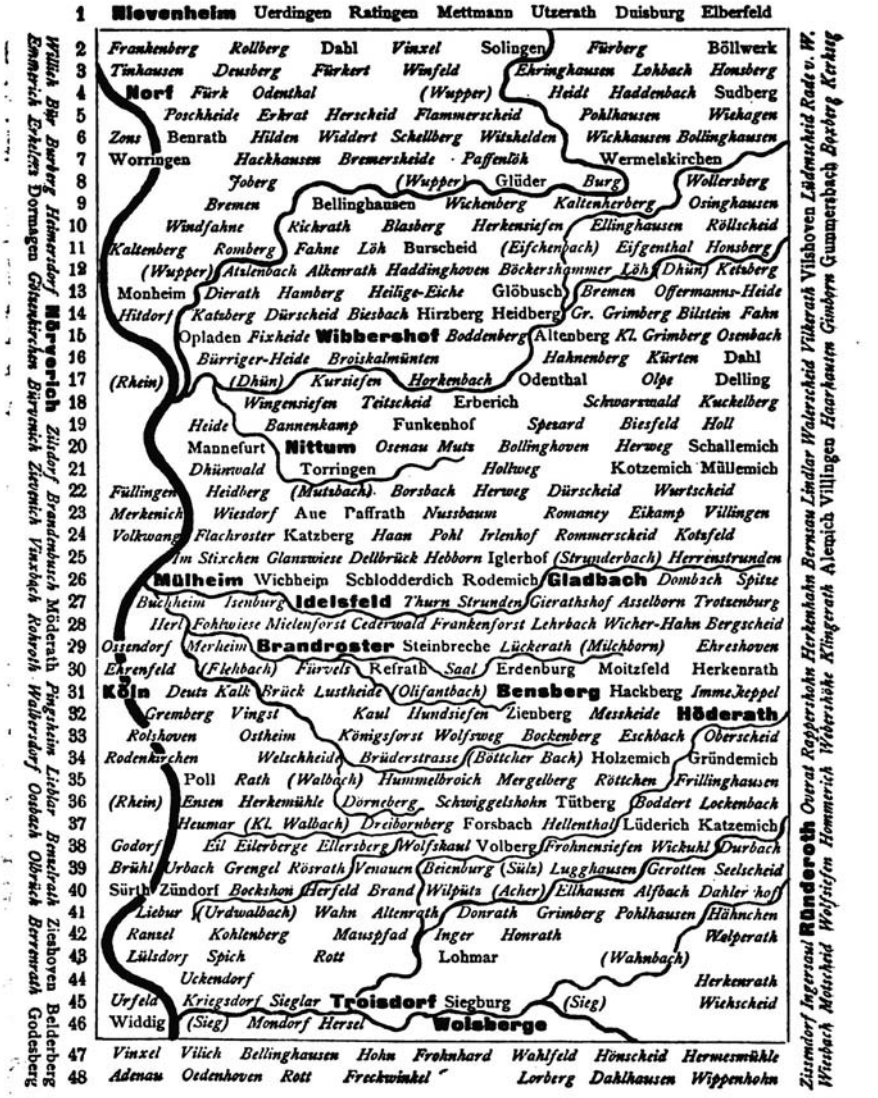
Field names of Asgart and Midgart.


1 Nievenheim Uerdingen Ratingen Mettmann Utzerath Duisburg Elberfeld
2 Frankenberg Rollberg Dahl Vinxel Solingen Fürberg Böllwerk
3 Tinhausen Deusberg Fürkert Winfeld Ehringhausen Lohbach Honsberg
4 Norf Fürk Odenthal (Wupper) Heidt Haddenbach Sudberg
5 Poschheide Erkrat Herscheid Flammerscheid Pohlhausen Wiehagen
6 Zons Benrath Hilden Widdert Schellberg Witzhelden Wichhausen Bollinghausen
7 Worringen Hackhausen Bremersheide Paffenlöh Wermelskirchen
8 Joberg (Wupper) Glüder Burg Wollersberg
9 Bremen Bellinghausen Wichenberg Kaltenherberg Osinghausen
10 Windfahne Richrath Blasberg Herkensiefen Ellinghausen Röllscheid
11 Kaltenberg Romberg Fahne Löh Burscheid (Eifchenbach) Eifgenthal Honsberg
12 (Wupper) Atzlenbach Alkenrath Haddinghoven Böckershammer Löh (Dhün) Ketzberg
13 Monheim Dierath Hamberg Heilige-Eiche Glöbusch Bremen Offermanns-Heide
14 Hitdorf Katzberg Dürscheid Biesbach Hirzberg Heidberg Gr. Grimberg Bilstein Fahn
15 Opladen Fixheide Wibbershof Boddenberg Altenberg Kl. Grimberg Osenbach
16 Bürriger-Heide Broitzkalmünten Hahnenberg Kürten Dahl
17 (Rhein) (Dhün) Kurstiefen Horkenbach Odenthal Olpe Delling
18 Wingensiefen Teitscheid Erberich Schwarzwald Kuckelberg
19 Heide Bannenkamp Funkenhof Spezard Biesfeld Holl
20 Mannefurt Nittum Ostenau Muts Bollinghoven Herweg Schallemich
21 Dhünwald Torringen Holtweg Kotzemich Müllemich
22 Füllingen Heidberg (Mutsbach) Borsbach Herweg Dürscheid Wurtscheid
23 Merkenich Wiesdorf Aue Paffrath Nussbaum Romaney Eikamp Villingen
24 Volkwang Flachroster Katzberg Haan Pohl Irlenhof Rommerscheid Kotsfeld
25 Im Stixchen Glanzwiese Dellbrück Hebborn Iglerhof (Strunderbach) Herrenstrunden
26 Mülheim Wichheim Schlodderdich Rodemich Gladbach Dombach Spitze
27 Buchheim Isenburg Ideisfeld Thurn Strunden Gierathshof Asselborn Trotzenburg
28 Herl Fohlwiese Mielenforst Cederwald Frankenforst Lehrbach Wicher-Hahn Bergscheid
29 Ossendorf Merlheim Brandroster Steinbreche Lückerath (Milchborn) Ehresthoven
30 Ehrenfeld (Flehbach) Fürvels Refrath Saal Erdenburg Moitzfeld Herkenrath
31 Köln Deutz Kalk Brück Lustheide (Olifantbach) Bensberg Hackberg Immekeppel
32 Gremberg Vingst Kaul Hundsiefen Zienberg Messheide Höderath
33 Rolshoven Ostheim Königsforst Wolfsweg Bockenberg Eschbach Oberscheid
34 Rodenkirchen Welschheide Brüderstrasse (Böttcher Bach) Holzemich Gründemich
35 Poll Rath (Walbach) Hummelbroich Mergelberg Röttchen Frillinghausen
36 (Rhein) Ensen Herkemühle Dorneberg Schwiggelshohn Tütberg Boddert Lockenbach
37 Heumar (Kl. Walbach) Dreibornberg Forsbach Hellenthal Lüderich Katzemich
38 Godorf Eil Eilerberge Ellersberg Wolfskaul Volberg Frohnensiefen Wickuhl Durbach
39 Brühl Urbach Grengel Rösrath Venauen Beienburg (Sülz) Lugghausen Grotten Seelscheid
40 Sürth Zündorf Bockshon Herfeld Brand Wilpütz (Acher) Ellhausen Alfbach Dahler hof
41 Liebur (Urdwalbach) Wahn Altenrath Donrath Grimberg Pohlhausen Hähnchen
42 Ranzel Kohlenberg Mausspfad Inger Honrath Walperath
43 Lülsdorf Spich Rott Lohmar (Wahnbach)
44 Uckendorf Herkenrath
45 Urfeld Kriegsdorf Sieglar Troisdorf Siegburg (Sieg) Wiehscheid
46 Widdig (Sieg) Mondorf Herzel Wolsberge
47 Vinxel Vilich Bellinghausen Hohn Frohnhard Wahlfeld Hönscheid Hermesmühle
48 Adenau Oedenhoven Rott Freckwinkel Lorberg Dahlhausen Wippenhohn
Willich Bür Burberg Hitmerdorf Mörsyerich Zülsdorf Brandenbusch Möderath Pingsheim Liebur Brucrath Ziesboven Belderberg
Emmerich Erkelenz Dormagen Gützenkirchen Bürvenich Zievenich Vinxbach Kohroth Walkerdorf Oedbach Olbrück Berrenrath Godesberg
Zissmdorf Ingersau Rönsdorf Ouvat Roppershohn Herkenhahn Bersau Lindlar Walerscheid Vilkrath Vilshoven Lüdenscheid Rade v. W.
Wiedbach Molschied Wolfsiefen Hommerich Weberhöhe Klingerath Alemich Villingen Haarhausen Gimborn Gummersbach Boxberg Kerkuf

Note.

See pages 67 to 86 for the explanations of the mythological names. The line numbers make it easier to find them.

At the end of the work, the field name Rübenich near Lustbeide (31) was discovered. The name originally meant Reibe mich. As with Rodemich, (Rademich), Müllemich, Katzemich, Falkemich rc. there was a fire wheel on the heath.

Foreword.

In recent years, there has been a great deal of further evidence that the home of the Edda lies between the Sieg and the Wupper and that this is also the land of origin of the oldest Greek myths. Thus an addition to the book "Asgart and Mittgart" was all the more necessary to counter superficial doubts with stronger evidence. Even if I have the approval of the most renowned scholars, there are still those who, through habit and convenience, cling to old school opinions and opinions and errors and, within the narrow framework of scriptural research, venerate what was written in ancient times as if it were dogma. How short is the written epoch of the Aryans in relation to the development of myths!

A great obstacle is that up to now the topography of Asgart and Mittgart is unknown to the best researchers. of Asgart and Mittgart unknown to the best researchers. If it bites- "If you want to understand the poet understand the poet properly, you must go to the poet's country," one should also say: Whoever Asgart and Mittgart must at least study the map of these sacred lands for sacred lands for Germans, for it proves in the most striking way the Agreement with the Edda songs.

If the oldest Aryan myths originated there, then those spread by emigrants, despite many transformations, are also related to the Edda region. to the Edda region. It is obvious that, if the hitherto missing point of the original homeland is found, the whole system of Aryan mythology must revolve around it.

But instead of rejoicing from the German national point of view that the mythical tree of the Aryans has its roots here and that this tree of life and world tree was praised in the Edda thousands of years ago, many believed themselves to be to be "learned" when they cling to old errors. So give it to me me like Schliemann: first ridicule, then slow transformation rc. Many learned friends we have at first, to the best of our conviction, honestly and even and even rudely contradicted, because what is, as it were, inculcated at school is all too prevalent. But when they examined the map and some chapters of this book, they became enthusiastic supporters.

The most beautiful proof proof was provided by Goethe, when in 1776, on the main hill of Asgard, without knowing the Edda to Jacoby that they were here like the Olympians from a silver cloud looking down on the poor mortals." For they saw the wide realms of sunny Aia, where in primeval times the islands of Helios lay, surrounded by arms of the Rhine. of Helios, surrounded by branches of the Rhine. If the Semites go on pilgrimage to Sinai, so too will Aryans soon go to to "our" Sinai, where Odin Hackelberg gave the Germanic Ten Commandments "the Proverbs of the High" to his chosen people.

Wiesbaden. Friedrich Fischbach.

I. The original home of the Germanic tribes.

As Germans, we have the inestimably great good fortune of not having to look up to any race or nation when it comes to the highest goods of life, namely the possession of physical strength, endurance, courage, a sense of honor, scientific and artistic talent, and so on. If we add to this a sense of family, morality, a wealth of children and a love of travel, we are entitled, without arrogance, to consider ourselves the people at the forefront of culture, spreading blessings everywhere through our forward striving. - Is it not strange then that we still find in our textbooks the old error that the Germans immigrated from Asia in prehistoric times? Consequently, one must also assume that they have the oldest customs, words and myths from there, i.e. inherited from Asians. Although this misconception has been combated for 50 years, it is still a first-rate tenet in state-approved textbooks. What is the reason? Because many scholars contradicted each other, they preferred to stick to a long-established nonsense. An unclear probability was not enough and contradicted tradition. The Lindenschmidt brothers were the first to assume that the original homeland of all Aryans was in north-western Europe; however, the exact designation of the regions and the reasons for the great emigrations are missing.

Now that Asgart and Mittgart have finally been discovered and the topography of these corridors allows us to better understand not only the myths but also the emigrations, we have the key to open many gates of prehistory.

Without these discoveries, the researchers had to rely on general characteristics to correct the earlier contradictions. Since the scholars first studied language and grammar, they recognized that the oldest words of the Aryan language were present in India, but they paid too little attention to the fact that these regions could not be the country of origin, if only because a pure

higher race cannot develop in a mishmash of Mongolian peoples. Where a race with its own language appears, there is no stagnation, but there is where, in the case of immigration, what has been brought along is to be protected by caste spirit from intercourse with foreign elements. Similarly, the Latin and Hebrew languages stagnate because a classical epoch remains authoritative. Our German remained in a state of development. If today the Lithuanian dialect is most similar to Sanscrit, this only proves that the Lithuanians have undergone fewer changes than, for example, the Rhinelanders.

The study of the vernacular in the Bergisch and Westphalian regions will be of the greatest importance in the future, as ancient words have been passed down, especially in the mountains. Precisely because we lacked written documents, we received some knowledge of our prehistory only through records and allusions of the eastern and southern peoples. So we have had to look through the eyes of foreign writers, often hostile to us, in order to find out more about our history. Lx oriente lux refers only to the rising of the sun. It was only in Christian times that the saying was applied to Christ and to Greek literature. Old errors were considered sacred because we could only counter what was written with what was more probable. This is different now, even if we still pay attention to those sources. However, we see them only as an expression of the views of those times and try to bring them into line with the new discoveries. Certainly, there are still many gaps to be filled, but essentially the following should remain authoritative:

Trying to find out where and when the first humans lived is unsuccessful because many hundreds of thousands of years have passed. The ashes and bones found in caves suggest that people ate long-extinct animals and lit fires there. Paleographic maps show that in remote prehistoric times the heights of the Bergerland and the Eifel mountains stood out when the ocean flooded as far as the Siebengebirge. Thus the Neanderthal skull may date from a very early epoch. Even if we are not in a position to claim that the Aryan tribe only developed in this region on the Lower Rhine, it is important to note that the myths and catastrophes relating to these regions in particular remained in the dark memory of the Aryans. The conclusion is therefore justified that the spiritual home or that of the myths of the Aryans is to be sought, or rather found, between the Sieg and Wupper rivers.

From traditions we can deduce the age of the tribes. There are two types of emigration to consider. The normal one was that which repeated itself every 25 years, when the ver sacrum ensured the peace of God for the emigrants. Overpopulation made it necessary to found new colonies. Often a famine also forced

special excerpts. In the most ancient times, people mostly moved to fertile Gaul; but there the settlers had gradually become so powerful that they fought off further colonists. In addition, they had often mixed with the original European race (Mongolian Eskimos). The Far East absorbed an infinite number of colonists. The irresistible bravery and the higher culture were originally so decisive that the weaker primitive race either came into servitude or was forced into inhospitable mountains and swamps. The system of colonization was demonstrated in the Middle Ages by the Saxons in Transylvania, the Boers in South Africa and countless farmers in America. - In the most ancient times, the mixing of the Aryans with the primitive race resulted in the Romanic and Slavic types. Remarkable is the greater occurrence here and there of the short-skinned and long-skinned race. - Before the Aryans settled on the Rhine and composed their myths there, a powerful tribe of Aryans must have developed in the north (perhaps in Greenland), when this country still had a warm climate, for those who emigrated from there acquired their racial characteristics, namely blue eyes, blond hair and the elongated skull, rather at the mouths of rivers than upstream.

In the Edda, the description of the creation of the earth begins quite locally, because everything happens in As- and Mittgart. The sparks from the volcanoes of the Eifel fly into the fog and ice region to Nislheim fNievenheim) and awaken life there. As the story is told, Wala reports that the Vanen lord Njörd has come by ship from the north and has entered the circle of gods with his children. A new era begins. Instead of Odin, Will and Wi, Odin, Freyr and Thorr rule. Baldur and Frigga step back, as Freyr and Freya are general, deified bringers of culture who enter the circle of the elemental gods.

It is very interesting to find out from the myths of the emigrants in the East whether they only knew the oldest myths or also the more recent ones. For example, the Baldur legend came to the Greeks because Homer used it in his description of the funeral pyre of Patroclus. On the other hand, the Freyr cult only came to Sweden when many Germanic tribes fled to the north in the early Middle Ages due to the eradication of paganism. This was known as the immigration of Odin.

In order to avoid misunderstandings, it must be emphasized that it is by no means claimed that all Aryans came from As- and Mittgart. Only the myths originated from this central point, and by colonists at very different times, i.e. before the volcanic catastrophe of the demise of this cultural district. What we know as a natural event (because the lava flows and layers of ash in the Eifel speak clearly enough) was regarded as a judgment and the downfall of guilty gods. The Bible, however, assumed guilty people.

The kingdom of the ruling celestial powers was overthrown (Ragnaröck) and the people were expelled from the old paradise. The Amorites rc. who immigrated to the coast of Palestine passed on these legends and myths to the Semites, who remodeled them for the cult of Yahweh. Amorites are those who live by the sea (Mar, Mor). If we observe the topography there, we find that the seats of Asen were on the heights to the east towards Lebanon. We may conclude that the Jordan was the Garden River and Jerusalem the holy height of Asgard.

In the chapter on pre-Homeric Troy it is shown in detail how much the memory of the fall of Mittgart influenced Homer's songs. Furthermore, the hitherto known songs of the Assyrians likewise reveal these recollections of Astur--- Asgart. If we fast everything together, a dazzling ray of light falls into our prehistory. If Homer lived about 3000 years ago, we have to move the immigration of the Aryans from the northwest back a few thousand years. Again, we must assume that the myths in the main cultural area on the Lower Rhine were created during several thousand years of silent cultural work. Of course, the older conditions or epochs are longer than the more recent changes. The primitive culture of the hunter-gatherers and shepherds is to be seen as the earlier one, because agriculture developed very slowly. Indeed, in the biblical account, the cultivation of the land "by the sweat of the brow" only came after the expulsion from paradise, after the angels with the flaming sword (volcanoes) prevented the return. In contrast, the Wala describes that Freya brewed mead from barley and that agriculture already existed. It is therefore most probable that about 10,000 years ago the most noble cultivated land of the Aryans blossomed on the Lower Rhine, from which rays emanated in all directions.

The caste spirit of India made it possible for our oldest hymns to be preserved there. They mainly concern the ancient Aryan fire cult, i.e. the oldest religion of mankind. The battles with the dark Turanian population of Central Asia, the Sudras, Dravidas, etc., changed the legends of the homeland. The victory of the Aryans or Jranians over the Turanians gives the Asian heroic poems a special character. l)r. Goldzieher proved that Semitic mythology, before it came into contact with the Aryan cult of light, mainly worshipped the powers of the earth, the night, the clouds and the stars. The scorching heat of the sun was less beneficial to the herds and shepherds than the cool night and the blessing of the clouds. The Aryan origin of many Semitic words and legends can be deduced from the following: Adam, like Odin, means breath - or breath - i.e. life-giving. Eve is related to the word Weib (in the dialect Wiev or Wew) and is the one who receives. Because weathered

Epheu wood served as tinder for the fire, which first received the spark and glowed, we have the same root syllable in epheu. - The Hesperides apples are those of Jduna and explain the tree of immortality in paradise. Noah is the Nachenmann. Njörd founds the city of Noatun on the Lower Rhine. Samson is the Semitic Hercules; literally translated, he is the son of the sun. The latter loses its power without rays. Hair means rays. Animals with a mighty mane, such as the lion and horse, as well as the bristly boar Gulimborst, the sacred animal of Freyr, are sun animals. David's battle with Goliath is reminiscent of Thorr's battle with the giant Rungnir. The prophet Elijah rides through the sky like Helios in the fiery chariot of the sun. His two ravens resemble the ravens of Odin. All research shows that the original lies in the Edda and not in the Bible.

The emigration to Peru is older than the emigration to India. It was probably not a voluntary one, for the simplest explanation is that cunning Vikings of prehistoric times sailed up the Amazon River, lost their ships and climbed the high gold-rich mountains to Lake Titicaca, where they were greeted and worshipped as divine men. The Jnka rulers were of the Aryan type. Through inbreeding they avoided mixing with the natives. The very close relationship between their textile ornamentation and Persian carpet motifs is remarkable. They are based on the same symbolic ornaments of the fire cult. We probably also had similar ones, as the remains of early medieval linen embroidery also show similar motifs. <The symbols of the fire cult are compiled on 16 plates in my work "Ursprung der Buchstaben aus Runen").

Carus Sterne (l)r. E. Krause) emphasized in his very stimulating book "Tuisco-Land" that language has very little significance for the racial question, since weak peoples must adopt the language of the conquerors if their language is not the more educated one. In ornamentation, then, we have a more naive, more constant language, which unravels for us the symbolism of distant times. According to the present state of research, it would be presumptuous to want to give "exact" details of the earliest Aryan migrations. The main thing is that the expansion of the light race from the northwest has been taking place for many tens of thousands of years and that only exceptionally Turanians moved westwards.

Why should things have been different in the past than they are today? Do the ruffs change so quickly or do they swap roles? The expansion of the German tribes and the conquest of the world market is still "our" characteristic, even if we were greatly weakened by wars in earlier centuries. Many reports testify to how capable the Nordic peoples were at sea.

As shipping was only possible along the coasts, the ancient Vikings spared themselves the very dangerous route around Spain by using the land route from Havre to Marseille. They placed menhirs or dolmens on the graves of the deceased. These stones can also be found in North Africa, India and Peru as a kind of common thread in the direction of these journeys.

The obvious question is why such myths are not to be found in Asgart and Mittgart and why the few finds there belong only to a more recent age? The answer is that the epoch which is decisive for the myths lies so far in the past, and because whole stretches were covered by floods in Mittgart. Only the field names, which, according to Jacob Grimm, are the most ancient, remain as a reminder.

Let us note in the following what has led some scholars to doubt the origin of the Aryans from India. Comparative mythology had too many contradictions. Linguistic research was believed to provide more solid ground and, finally, the migration of plants and the distribution of domestic animals and fruit trees were also thought to be decisive. According to Carus Sterne, the black-haired, yellowish-brown population of India was opposed by blond, light-colored Aryans. Despite strict prohibitions on blood mixing, there is still no coherent Aryan population similar to that in Europcr. It is absolutely absurd to look for the homeland of a race where it is only sporadically present and to disregard the region where the race is exclusively predominant for no particular reason. If it is objected that there are also blond Jews, it must be pointed out that the Amorites, Philistines, etc., who were subjugated by the Seniites, were blond, blue-eyed Aryans.

In Africa, the brave Kabyle tribes have also preserved the Aryan type in many cases. It stands to reason that the mountain dwellers retained the Nordic characteristics longer as immigrants. Similarly, the brave Sphakiotes on Crete preserved the Aryan type better than the Slavs who later immigrated to Greece from Asia. The blue eyes, blond hair, white skin, tall stature and also the preference for weapons and agriculture suggest that this ancient tribe of Dorians (Thorr worshippers) strictly preserved the purity of their blood.

The gods and heroes that Homer sings about are not of the dark Asian type, but of the light Aryan type, which is thus the more distinguished type and differs from the dark indigenous population. The so-called blue vein is only visible in the white skin of the Aryans. The terracottas of Tanagra rc. testify to the preference for blue eyes and blond hair; only persons of lower rank lacked this advantage on the stage. If black hair had been more distinguished in Rome, the dyeing of hair blonde and red would not have been fashionable there.

have become. Even Titian still preferred the reddish blonde in his ideal figures.

Aryan descent was already considered the highest honor in ancient times. The Aryas in India and the Airyas in Assyria represented the aristocracy. King Darms refers to himself as Arija-Chitra. Aryans lived in the region of Ariana, non-Aryans in Anaria. In India, the word Arja very clearly denotes a pure light person, whereas Sudra denotes an impure person of color.

It is possible that even more striking evidence will be found that it is a mistake to assume our origin from the East. It was only the lack of records of our myths that caused Semitic and Latin to become authoritative in the Middle Ages.

Tacitus emphasizes that the Germanic tribes were a pure people, equal only to themselves. Even if the Banes migrated to the Lower Rhine from the north, they already found the same raffe there. Of course, in the deep mountains and especially in the less fertile alpine districts lived the repressed inferior indigenous population. In recent millennia, blood mixing has resulted in a predominance of blond Aryans in the north at the mouths of rivers, and dark-haired Aryans in the south in the mountains. It is striking that the majority of black-haired and dark-brown Aryans are light blond in the first years of childhood. The Scandinavians and Danes are less mixed. Norway has 97°/" blue-eyed people, while southern Germany has only 25°/". Switzerland has only 11"/", as the Eskimo ancestry is very pronounced there, especially in children's faces.

The characteristic of blue eyes and blond hair coincides with that of the long skull. Russia has long skulls in the west, but short skulls in the Mongolian east.

In prehistoric Bavaria, the ratio of long skulls to medium and short skulls is said to have been 5:4, whereas today medium skulls dominate.

According to Strabo, Germanic and Gaulish peoples were indistinguishable in terms of race type, but the name Celts --- Oculs (the dark ones) means the opposite of the light Germanic peoples. In general, the term "Aryan" was closely linked to skin color. The light-colored people claimed to be distinguished, noble, high and especially honorable. They resembled the gods of light, while the darker ones were like night demons.

The linguists sought to provide special proof of the original homeland from the vocabulary of various peoples. Since the word sea is familiar to all Aryan tribes (Sanscrit rnira, Old Norse mar, Gothic marei, Anglo-Saxon mere, Latin mare, Celtic more, Russian morje), one may conclude that the original Aryans lived by the sea. One therefore took the

Asia, namely the Black Sea, the Caspian Sea and the Ural Sea. It was not known that the mythically so highly significant western Okeanos reached as far as the Siebengebirge in prehistoric times and it was forgotten that large stretches of land in Asia, e.g. the Pamir Desert, were under water in those prehistoric times. Just as clearly as the word "sea", the words for "Nachen* bear witness to ancient navigation. Note: Sanskrit nsus, navu, Old Persian navi, Greek naus, Latin nsu and NLV>8. In Old Norse, naust is ship station. In Icelandic, nör is a dugout canoe and noatun is the night station. - The occurrence of beech in the west and its absence in the east is remarkable. The line from Königsberg to the Krimm results in the separation, because the beech prefers particularly calcareous soil. Now the name for beech is common to all Aryan tribes, but since the beech does not tolerate Asian climates, it cannot have received the name there. - The multiple occurrence of nephrite in the oldest Nordic and Western graves of the Stone Age is supposed to be the main evidence for the origin of the Aryans from Asia, because nephrite is almost only found in scree in the Himalayas. On the contrary, it cannot be assumed that emigrants carried so much of this semi-precious stone with them to offer grave goods to their descendants for thousands of years. So there must have been trade relations with the Far East before and during the times when the Aryans traveled as far as India, if Europe really had no nephrite. If it is found very sparsely today, an earlier, large site may have been exhausted or buried. - We assume that people have been lighting fires for several hundred thousand years. Who can explain the countless migrations of peoples over such periods of time? Even the widespread use of bronze in historical times is a dark chapter. Today, the main concern of the church is conformity with the Bible. The Aryans who emigrated to Assyria wrote down their myths and legends, which had undergone many changes. The Edda has a higher rank than Babel. Just look at the words snake and dragon. In the Edda, it is always a wild body of water that at times threatens to devastate the garden of the gods. Thorr therefore fights the Midgard Serpent.

The Greeks compared the devastating mountain rivers to bulls and boars that ravage the fields. So we have to use the allegory of nature to help us. However, since everything has been taken too literally in schools up to now, including the snake as a real one, the misinterpretation was obvious. Speculation had the widest scope. Modern worldviews were attributed to the ancient poets in order to unravel unclear, mysterious passages. Here, too, it is said: "If you want to understand the poet, you have to go to the poet's country." The "Asgart and Mittgart" region (between the Sieg and Wupper rivers) is becoming increasingly important for the study of Aryan mythology.

II. Troisdorf near Siegburg, the pre-Homeric Troy

The headline is likely to arouse astonishment, doubt and head-shaking among certain philologists. Did Schliemann fare better when he claimed to have found the Homeric Troy? Only when Virchow held the mighty shield of authority over the merchant Schliemann did people take a more serious look at what they had previously ridiculed. Again, it is a non-philologist who offers a contribution to myth research, but he enters the arena with the approval of respected gentlemen of science after E. Krause has done the groundwork. First of all, the question must be asked: Is the foundation of the Homeric city of Troy as clear as day, or very obscure? If Preller even emphasizes that the Greek names of the gods are by no means rooted in the Hellenic language, then it may not seem too bold to assume, with I. Grimm rc., a pre-Homeric mythology.

Greek myths say that the Trojan king Dardanos cheated Poseidon and Helios out of their reward when they built the castle for him. This is reminiscent of the Nordic ice giants who built the winter castle in Asgart and were cheated. It is also said that Hercules destroyed the city of the unfaithful king even before the Trojan War.

When the Greeks said that Homer had given them the gods, they were merely expressing the fact that in his epics he artistically transfigured the mythical and legendary aspects of their past. Homeros means "collector". In the Jliad and the Odyssey we find so much fairy-tale darkness and so many references to mythical, then unknown lands that it is understandable that for centuries people searched in vain for these fabulous shores on the Mediterranean. Only Troy with the mountain Jda and further away Jttaka correspond

Homer's descriptions of the topography. We may conclude from this that he visited these regions, but drew only from myths and legends when he described the land of the Phaeacians, Scylla and Charybdis, the Cyclopean island and the solar islands of Helios and Aeolus rc.

Recent research has shown that the strait at Messina could not possibly be Scylla and Charybdis, because the cliffs 10 kilometers away do not pose any particular danger. But if you take Homer very literally and visit the Binger-Loch, you will happily exclaim in Assmannshausen, even without the usual Bcgeisterung drink: "Everything is right!" If the ship then takes us down the Rhine until we see the world behind Oberwesel as if hemmed in by rocks, we realize that the Argonauts there at the Lorelei believed that the crashing rocks would crush their ship.

If we ask further how it is that only now has been found on the Rhine what was formerly sought on the Black and Mediterranean Seas, the answer is that in Homer's time there were only dark legends of the ancient homeland of the Greeks and that only a few traces led to the northwest. The land of the pious Hyperboreans, the amber-weeping Heliades, the Hesperides, etc., was assumed to be on the Okeanos; but since the Rhine was unknown even in the heyday of Greece, the German myth-explainers also searched in vain in the distance for what they had nearby. But how was it possible to forget the Rhineland homeland so thoroughly? - I only found the solution to this riddle in recent years, when I discovered that the field names between the rivers Sieg and Wupper not only correspond to the field names of the Edda, but that this cradle of the oldest Aryan culture is also the home of the most beautiful Homeric myths. It is obvious that new explanations arise of their own accord when a hitherto missing topography forms the basis. What was once the darkest mystery is now as clear as day. A glance at the map explains both the creation and the downfall of Asgard and Mittgart.

In the "younger" Edda, Snorri tells us that the world was created when sparks flew from the southern Muspelheim to the icy northern Niflheim. South of Asgart and Mittgart lie the volcanoes of the Eifel and Siebengebirge mountains. These threw sparks as far as "Nievenheim". Where the ocean once flooded and there were only islands of mud, solid land emerged.

But after the gods had founded Asgart on the eastern heights of the Lower Rhine and Mittgart in the lowlands between these and the Eifel, Surtur, the demon of the deep, destroyed the realm of Odin, Freyr and Thorr. Not a future general end of the world, but a destruction similar to that of Martinique in 1902 is poetically described in the Wala prophecy.

We cannot forget how long it took for the volcanoes to go out. The Helgi song mentions a flaming mountain from which sheaves of sparks emerge. Nor do we know when the Greeks carried the old legends and myths about Thrace as emigrants to the East. Indeed, we have no exact date at all, for if Homer lived in the 12th century B.C., he does indeed give several descriptions the character of his time, but he is not telling historical stories, but ancient myths. If it is said that Tros immigrated to Phrygia 500 years before the Trojan War and founded Troy as the castle of the Phrygians, this is only an indication of how far back these immigrations can be traced. We know from the activity of the Eifel volcanoes that they covered weapons and equipment with ash. - If we get used to the idea that the Aryans indisputably had one and the same original homeland and that their original myths must therefore be related, it still costs us a great deal of effort to accept the Greek mythology, so classically and elaborately decorated, as secondary. In my book "Asgart and Mittgart" I described the oldest. News concerning the relations of the Greeks with the north-western peoples. The more shipping developed, the more the routes that led through Hyrcanian forests to the Rhine were neglected. In Pericles' time, only the Danube was known. - According to Jakob Grimm, the oldest and most enduring things are the names, because together with the topography they testify to their connection with the myths. If one were to claim that today's Troisdorf is the ancient Germanic Troy merely on the basis of the sound of the word, then chance could have played a part. But with the help of the map, check the surroundings of Troisdorf and the names of the Germanic and Trojan heroes.

Mythologists have long emphasized the close relationship between the myths and legends of the Edda and the Greeks. Sophus Bugge went so far as to make the strange assertion that the story of Baldur's funeral pyre originated from Homer's description of the burning of Patroclus' corpse. The older, more original account is the Norse myth. The situation is similar when we compare Siegfried with Achilles. How much inferior is the Asiatic, effeminate hero who behaves so un-Germanically when he has his bride Briseis (the amber-glowing one) fetched from the tent and then sits down on the shore and blubbers like a girl until Mama Thetis comforts him. Hector, on the other hand, appears in a brighter light than the dark Hagen of the Song of the Nibelungs, for Homer placed no emphasis on the contrast emphasized in the Edda, that the shining sun hero is opposed by the dark night elf.

Let us now consider the names in and of themselves: Simrock already assumed that Sigurd, Siegfried, Siegmund, Sigi rc. have their homeland on the Sieg, since the Wolsberge lie close to Siegburg.

from which the heroic family of Wolsunge originated. Accordingly, Achilles is said to come from the river Acheloos in Greece, because it hurls itself upon its enemies like a swollen mountain stream. But Preller, the most authoritative expounder of Greek myths, cannot understand that the ancient cult of Acheloos, so widespread even in Sicily and Asia Minor, could be derived from this small river in northern Greece. If we note that even today it is customary for emigrants to give the mountains and rivers and new colonies the names of their native places, we find our Acher in Acheloos, which flows into the Rhine together with the Sieg. It is incidental that this river, which surrounds Mittgart, is spelled "Agger", as the people speak Acher. The Sieg and Agger probably used to flow separately into the ocean that reached as far as the Siebengebirge. As the main river of Asgart, it was considered more important than the more water-rich Sieg in the earliest times. The Acher washed around Aia with multiple branches of the Rhine, namely the sunny lands of Helios near Elsdorf-Eil and the Ellerbergen. Nearby were the gardens of the Hesperides, which were crossed by the Strunderbach. (In the Edda it is called Tundr) - The battle of Hercules with the river god Acheloos is well known. When he tore off the horn with which the river ravaged the fields, Acheloos gave him back the Amalthea horn of fertility. - Although "Ach" is the general term for water, the Acheloos cult indicates that the Acher had the highest preference. The river god is described as the most noble son of Okeanos and the Nereid Thetis. Who wouldn't notice that Achill's mother is the sea goddess Thetis? Okeanos was regarded as the most powerful god in the far west, so our Acher and not the little river in Epirus baptized after him was related to him. But we go one step further by bringing up the oldest names of the Greeks.

Homer only calls them Achaeans, Hellenes, Danaans. They came from the Acher, where the Ellerberge and the Helias Islands lay on the Eridanos (Rhine). Homer has Danaos, the father of the Danaids, migrate from Egypt and Helios travel to the Aethiopians. So it had already faded away that in Aea on the Rhine (as in Caesar's time and today) the bright-eyed, i.e. the Aetiopes lived, and thus the Rhine was replaced by the Nile. - The Achaians founded Achaia and named a neighboring district Elis. Later they conquered the coast of Asia Minor with the Aeolians and founded Jlion. Pergamon, the mountain city, was located in the Trojan plain. Achill's grave is shown there on the promontory of Sigeum. - Achaios the grandson of Hellen is named as the progenitor of the Achaeans. A loyal companion of Aeneas is called Achates. The rulers Metes, Aiolos and the grandsons of Makos, Aiax (Ajax) are derived from the solar land of Aia. The father of Andro- mache is called Eetion. - That Odysseus as the Odinic or Odin's son

was already emphasized by Karl Blind and also that the Phrygians were free men or Franks. Plato was surprised that they said Führ instead of Pur. In the Edda region on the Lower Rhine, Führ is fire. - Achaians, Hellenes, Danaans and Phrygians stood as nobles above the Pelasgian peasants and displaced the Phoenicians, who still possessed Crete until 1300 BC.

Let us now turn to the main character of the Trojan War: Homer describes "Hellena" as being of divine descent and the most charming woman, but he does not touch on the proto-Germanic myth: "The daughter of the sun is married to the moon. Since the marriage is unhappy, she allows herself to be abducted. In winter, the sun goddess, like Gerda, is in the power of the ice giants. The sun hero frees her in spring. That is the ancient core. Menelaus is the representative of the moon. Hellen" comes from the sunny heights of the Ellerberge near Eil, or from Hellenthal near Volberg, and is brought to the fortified castle of Troisdorf. Troisdorf goes up in flames when Surtur's volcanoes devastate the area. The Ellerberge, Elsdorf, Zündorf and Sürth are located near Eil. We find Hellental near Volberg (Freyrs- berg). Near Troisdorf, the map shows Mondorf and Kriegsdorf. Uckendorf reminds us of Chrimhild's and Günther's father Gibich or Giuki. My book proves that the Siegfried legends only spread to Worms and Hungary in the Middle Ages, as in the Edda everything takes place in Asgart and Mittgart, and only Susat (Soest), where Brunhild's brother Atli ruled, was included.

The name Hector corresponds to Hagen. Hecke and Hag protect the home. It is very strange that Hagen has the surname Tronje Trojan. Hector's wife Andromache means the murderer of men, but in Homer she only plays the role of the loving wife. Shouldn't the name of Chrim- hild, who had been terribly killed, have been transferred to her?

Before we delve into the medieval accounts of Troy Castle, the following should be mentioned: Achilles rules over the Myrmidons. Their kingdom is unknown. Siegfried rules over the Niblungs. The Myrmidons mine gold like ants, as do the Niblungs. The prince of the Nibelungs, Alberich, lived in Erberich near Odental, Faffnir in Paffrat. Near Nittum is Gnitaheide, where Siegfried slew the dragon. (One hour to the north lies the Hirz- or Hindaberg, where the Waberlohe (today Wiberzhof) surrounded Brun- hild). Everything lies to the north of the Mühlheim and Berg-Gladbach line. It is also noticeable that the Styx-Aker lies near Nittum. On Gnitaheide Siegfried anointed himself with dragon's blood; however, a spot on his back remained free. Thetis held Achilles by the foot when she dipped him into the Styx. He was therefore physically vulnerable at the heel. - The Aethiopis tells that.

Achilles had killed Penthesileia, the queen of the Amazons, and was therefore treacherously shot by Paris, whose bow was guided by Apollo. Siegfried left Brunhild, the noblest of the Valkyries, and was shot in the back by Hagen, who was avenging her. As Apollo guided the arrow of Paris, so Loki guided the arrow of Hödur at the death of Baldur. Furthermore, is it not very striking that Thetis carries Achilles' body to the realm of the blessed in Aia? Similarly, Tacitus tells us that Odysseus erected a monument to his father in Asciburgium on the Rhine. The Valkyries of the Edda become Amazons among the Greeks. Siegfried loosens Brunhild's belt of strength, Hercules takes the belt of the Amazon Hyppolita.

If special names are to be considered for Troy, then the river Simois is more likely to remind us of the victory than Xanten of the Trojan river Xantos, since Xanten is derived from Santi. The Greek name of the Simois "the Simuntian" sounds like the Siegmundian. But above all, note the mountain Jda. Jdafeld near Mühlheim am Rhein (the old Noahtun of the Edda) was the meeting place of the gods. The distance from Troisdorf is about 2 miles. The Michaelis chapel testifies that Odin also had his place of worship on the mighty hill of Siegburg (Sigtun). - The attributes of Odin, the lance, the blue cloak and the white horse were passed on to Michael. - On Mount Jda, Zeus sits in a rosy cloud with his wife Hera. Similarly, the Edda states that only Odin and Frigga entered the high seat (Hliodskialfi (Hackberg behind Bensberg), which is forbidden to other gods. If we compare the field names known from Homer with those near Troisdorf, the abundance of mythical names on the Lower Rhine is striking.

What **Snorri** reports in the Younger Edda is extremely important for our topic: It says: **"There were 12 kingdoms in Troy. The king's name was Menon and he had a daughter of Priam to wife. Their son was called Tror, whom we call Thorr. He was 12 years old** (like Hermel, Hercules, Helgi and Siegfried) **and had full strength. He defeated wild animals and dragons. His son was called Lorithi."** Now the lineages follow: From Lorithi **Wingthorr, from this Wingener, from this** (and so on) **Moda and Maja, Sefsweg, Bedwig, Atra, Jtoman, Ermodo, Stialdan, Biaf, Jat, Hudolfo, Fiar up to Odin.** In this report we only find the Homeric name Priamos. Menon is Mannus, the progenitor of the Germanic tribes. Hloridi is the epithet of Thorr, his foster father is Vingener (the kindling breath of air). Note Vingst near Kalk. Thorr's sons are called Modi and Magni (courage and strength). Odin has the surname Atridr. Atreus, the father of Agamemnon, is the comrade of the gods. Hermodr (the honored one) is a son of Odin. One must

It is essential to admit that the twelve Germanic gods were transplanted from Snorri to Asia Minor. Instead of Tyrland, the transcribers refer to Troy as Türkland.

But even more important is the following passage in Snorri: "Ragnaröck is the downfall of the Troy men at the hands of Snrtur. Priam ruled in the hall which the Aesirians called Brimir or Biersal. The Surtur- loga burned Troy. The Fenris wolf Pirrus killed Odin in front of Tror's altar, Tror succumbed to the Midgard Serpent.

Here we have the link to Völuspa, the downfall of Mittgart at the hands of Surtur, the volcanic demon of the deep, from whom Sürth takes its name. The burning of Troy's castle was later referred to Valhalla. The emigrants took the news that the castle of the gods was in flames with them far into the distance. Homer then composed the Jliad, which originally had its prelude in the region of Eil in the Land of the Sun. - Helios is the hurried one who hurries through the sky. The son of Jlios is called Assarakos, i.e. the one who comes from Asgard (not Assyria). Tror, like the storm giant Thrym, has the name of roaring, whereas Thorr or Donnar has the name of sound. Troisdorf was therefore originally a place of worship for Thorr. Thorr is the faithful helper of gods and men. He scares away evil demons with his "sky thunderbolt" and blesses the crops.

The recently deceased On. Krause (Carus Sterne) declared the Troy castles of the north to be older than those of the south. (The illustrations are taken from his work of the same name). His very detailed studies led me essentially to the following: The liberation of the sun maiden Helena was symbolically celebrated in spring festivals. Paths were laid out along mountain paths that led in twists and turns to the summit where the sun maiden was trapped in winter.

To summarize everything, the following should be emphasized:

The cult of the Asen on the heights is older than that on the plain, where there are only gentle hills. In order to be able to climb steep heights in large processions during festivals, winding paths or ramparts were built that became narrower at the top. These circular ramparts, which revolved around the upper sanctuary, were given the name Troy's Castle, i.e. the one surrounded. Since what is turned around in this way is also fortified, the name Beste for a castle protected by ramparts is obvious. Because "faithful and firm" are the same thing, Troy could also be associated with "faithful", but the derivation from "turning" is more correct.

We have three explanations for the labyrinth systems. The ideal one is to be found in the cult of the sun. The sun rises in larger turns to the zenith and must then seemingly descend in narrower ones. In winter, the sun maiden is the prisoner in these twists and turns and is then freed. The processions therefore symbolically demanded these labyrinthine paths, which increased the joy of the festival through their length. Labyrinths carved on old sacrificial stones

even indicate that people moved from parish to parish to such larger and smaller rings at high festivals. If we assume that the congregation not only moved to the distant station altars during processions, but also transformed them many times, this custom would correspond to the old one. Even today, sacrificial offerings are still made at the Catholic altar.

The spiral, which was so important in pre-Christian times, is rooted in the cult of fire. The fire god Agni is created in the cradle of fire by spinning the pramantha (the fire stick) very quickly through cords. The friction causes tinder to glow. A cult without fire was inconceivable. In the further development of myths, the rising of the sun's orbits and their descent, the widening and narrowing and thus the knitting and liberation as a spiral was also the symbol of the sun maiden.

On the plain, the labyrinthine layout was facilitated by gentle hills. Instead of paths or ramparts on steep slopes, hollows in the lawn and the surrounding stone blocks showed the layout. Where there were no large stones, the earth rampart was more decisive. - The second reason is that in times of war the cattle were driven into such enclosures, where they were easier to defend. Cattle were the main source of wealth at the beginning of agriculture and also later. Cows and oxen could not escape from such labyrinths without guidance. Like the bull Minotaur in Crete, animals were also trapped in these Trojan castles in the north.

The assumption that hunters would have driven the wild, large bipeds (aurochs, etc.) into such labyrinths and then shot them from high places is too problematic.

After all, the Troy castles provided the best protection against invading enemies. The stone rings were used both as a protective defense and to smash them when they were rolled down. Smaller pieces of rock were also thrown.

The natural characteristics of the area are always decisive. Where large boulders were missing, piles of stones had to help out. However, these were later removed when roads and houses were built. The sun stone rings are therefore very rare remnants. The Christian churches replaced the cult on the heath and in the sun rings with buildings. Church comes from ring, namely kirk - circulus.

The liberation of the sunflower from the captivity or tight coils of winter was related to the Christian church. Eve, it is said, fell into sin, was ensnared and captured by demons and freed or redeemed by Christ. As demons are chased away by music and noise, legend has it that the angels dance the "Schuhplattler" at Easter, when Christ is married to the church. - The Parnassus of the Greeks was surrounded by nine circles of paths. Babylon had the curled

Snake. The sun castle there was walled in such a way that you could climb it by horse and cart. (In the royal palace in Berlin, a gently ascending path instead of a staircase led to the chapel in the dome). The Babylonian tower was therefore a sun sanctuary.

As dancing and fighting games were common in the cult, the labyrinthine paths provided the best opportunity for competitions, e.g. endurance running. But when Christianity prevailed and the old festivals and games were only celebrated in secret, these places fell into disrepute as sinister. The Trella castles were home to trolls, wizards and goblins who would not let go of anyone who strayed into the corridors.

In many cathedrals of the Middle Ages, e.g. in St. Bayeux, St. Quentin, Sens and St. Omer rc., there are underground labyrinthine passages reminiscent of the labyrinth in Crete. The only explanation is probably that these labyrinths offered protection in times of great danger, as the invaders were sometimes lost and sometimes blocked off by easily erected walls.

Special names for the Troy castles are Drogha, Drukhs, Druja, because they are deceptive due to their winding paths. In Wisby, it took a quarter of an hour to walk through the stone ring paths. Possibly, traps were also used, as drukhs also mean traps.

The labyrinth passage is also called Völundar-Hus, i.e. wolf trap. It is probably possible that the hungry wolves were lured into the labyrinth passages by meat food and fell into traps there. The Wolsberge and the Wilandschmiede, the Wolfsweg and the Wolfskaul are located on the Sieg.

The "Trojan dances" often referred to by the Latins are easy to interpret, as they take their name from the skillful turns that are still used in ballet today. The related "Pyrrhichia" are torch dances. The sali dance takes its name from hopping, jumping. - The dances were part of the divine service. Just as David danced in front of the Ark of the Covenant, the altar is still circumambulated today. The Roman Frutistanz is of Germanic origin, because Fru-tis is "woman goddess" Fru--Frau, tis---dise^-goddess.

Since Theseus slays the bull in the labyrinth in Crete and frees Ariadne, the goddess of spring, his relationship to the Völundar legend should be noted. In Iceland, the builder of the Druja castle is called Egeas. Theseus' father is Aegeus, Wieland's brother Egil.

The names Troy and Trojans are extremely common in variations. In Thrace, the Troaders refused to allow Xerxes to pass through. The Venetians, Trojans, Batavians and Hainauts, like the Romans and Franks, boasted Trojan descent, as did the Irish, Welsh and Scandinavians, as they possessed Trojan castles in abundance.

The Norwegians and Taurisker called themselves Trojer. The towns of Trojan and Turje are located near Ljubljana and Cilli. In Epirus there is a mountain and a town called Troy. Tournay-Tornacum can be traced back to Thorr, but also to Troy, since Thorr is Troy. Xanten was nicknamed Troja Frankorum in the 1st-15th century. A coin from 1047 reads: Trogs, quoci 68t 8sntum ciicitur. Empress Helena founded the church sei ssnctos msrt^ros in Xanten in 333. It should be noted that the ambition to descend from the Trojans like the Romans only gradually grew and that the name of Empress Helen also referred to Troy. Apart from Aeneas and Ascanias, all Trojans were taken prisoner according to Homer. Otto von Freisingen even has Antenor build the Trojan castle of Paßau.

Gregory of Tours (--Fredegar Scholasticus) wrote in 658 that Trojan emigrants had traveled through Europe to the Rhine under the leadership of Francis and had begun the construction of a Trojan castle not far from the Rhine, but had not completed it. A Trojan castle near Ofen was nicknamed Sicambria. The Sigambrians are inhabitants of the lower Sieg region. In the medieval Song of the Nibelungs, the heroes travel to Etzel's castle in Ofen. - Paris, Troyes and Bonn are said to be Trojan foundations.

In a hymn of praise by Hanno II of Cologne it says 1056-1075:

> Franco sat with his own,
> Many distant settlements on the Rhine - they joyfully created a little Troy there.
> They called the stream Santc, after the water in the land.
> They thought the Rhine was the Frankish sea; many a Frankish army grew up there.

The song shows how names create new legends in the Middle Ages - with the background of ancient Germanic and Gallic tribal legends. This also explains why Caesar considered certain Gauls to be related because of their Trojan origins. There is still an echo in the later legends: Wolfdietrich took an "Elsa von Troje" as his wife.

Hagen's father Alberich hardened a sword near Troige, namely the Eckesachs, in the underworld. Urbach--Urd--Bach and Elsdorf are located near Troisdorf.

The spring festivals symbolized the liberation of the sun maiden through games of arms and pageants. On an Etruscan vase from Tragliatella from the 6th-7th century BC, which was published by Dr. E. Krause, we have a depiction of the festival. A hero and a woman armed with a shield and spear ride out of a labyrinth inscribed as Troy (Truia) on horseback.

Frieze of the Tragliatella vase

In front of them is a procession of armed youths and a naked man with a staff, which can be interpreted either as a festival organizer or as winter overcome. Also depicted on the jar are Venus and Paris and a girl with the inscription Velena. The names Troy and Velena prove that the labyrinth denotes the turning paths on which the sun goddess is led into the winter palace and out in spring. A monster holds her captive in the winter castle. This must be defeated. (Athena gives Theseus a thread to help him find his way through the labyrinth).

Krause rightly says that we are dealing with the oldest cult of the sun and that it must have originated more in the north than in the south, as the sun does not sink as low there in winter as it does here. In addition, the numerous Troy castles in the north testify to the country of origin. There are 20 in Scandinavia and England, the richest being near Wisby on Gotland. The labyrinths on an island near Borgo on the Gulf of Finland are very interesting.

The closer one came to the sanctuary in the narrowing rings, the more consecrated the ground was. We may therefore conclude that they also signified orders of rank and that higher ordinations were given to the priests who first officiated at the altar.

Whether only sacred fire burned there, or whether images of the gods <painted and clothed wooden figures) also stood there, is an open question. In Upsala, the figures of Odin, Freyr and Thorr are said to have stood in a temple until fire destroyed them.

Probably not only in Rügen, but everywhere, the image of the mermaid was immersed in a nearby lake at Easter, as the sun rises rejuvenated from the ocean on Easter morning and leaps for joy.

The ancestral castle of the German emperors, the Hoheuzollern, was a first-class sun castle.

The cult was so widespread that Christianity even merged Christ's descent into hell with the old myth. Even the Protestant Lucas Kranach painted the redemption of the bride of Christ by depicting the church as a virgin on a hill and 2*

Christ (like St. George) slays a dragon in the underworld. A mighty tree towers into the clouds of heaven. (Yggdrasil).

Krause very sensibly attributes the Homeric wooden horse to Siegfried's steed Gram, as it carries the hero over the rampart into the castle. Of course, the literary scholars do not want to abandon the word and take as reality what is only allegorical fable. So the heroes have to crawl in and out of the wooden belly of a horse, and the Trojans are foolish enough to pull this archetype of all rocking horses through an opening in the wall into their city.

Indeed, Eratosthenes rightly ridiculed the scholars of the time who sought a historical core in Homer and sensed reality and not mythical fables in the wanderings of Odyffeus. Meanwhile, more than 2000 years have passed, but certain people are invincible even to the gods. The other interpretation is that gods do not fight in vain for stupidity. - The Etruscan name Velena stands alongside the related names Vilena, Elina, Helenaia, Elinai and, according to Curtius, may be the root syllable vol and vel Umhegen, to enclose. Vol means volvo, valuta rc. Winding or turning. Insofar as the sun is assumed to be like a turned wheel, the virgin Velena enclosed in the winter castle could be interpreted as the bound one. Next to her, the sun god Freyr, who has the epithet Vol, would also be the one to be freed. Krause's hypotheses may inspire philologists to conduct further research.

We must point out that Volberg lies near the Ellerberge and Eil and that Poll near Deutz has the name von Freyr-Apollo.

If Troisdorf were not located in the sacred lands of Asgard and Mittgart, we would only be dealing with one of the numerous Troy sites where the spring celebrations took place. Before it was leveled by the flooding of the Rhine, Troisdorf probably had a moderate hill on which stones and ramparts created a labyrinth that is no longer visible today. On the other hand, we find such ramparts very clearly and on a large scale at the Erdaburg behind Bensberg. Originally it was a place of worship for the spring goddess Erda, who freed Skirnir from the rampart; later it may also have served as a defense in times of war. A characteristic feature on the summit of the semi-circular mountain is a depression which we may regard as the cellar of a wooden castle. Several concentric ramparts surround the steep hill. This is therefore one of the best preserved Kültus sites, which was of particular importance due to its proximity to the Odinberg (Hackberg) and Minnrs-Born (Milchborn).

The winding or curving labyrinth paths, which were marked by large stones like the Passionswege, were also known as Wurmlagen. Worms probably also had such a place.

Like "Trojaburge", there were also Romaburges in the north in pre-Roman times. Near Berg-Gladbach we find the Romaney and Romershausen near the Iglerhof (Etchhof), where Valhalla was assumed to be on the Tundr. Romberg, Rvmmerscheid and RommerS-Kivchen are also worth mentioning. Aeneas emigrates at the fall of Troy and founds Roma. Ermannerich lived in Romaburg.

Rvma is also referred to as a room and sacred site. Romove is Pevkun's place of sacrifice. Romfoid- Troytown in England, Romrod in Heffen, Romoe in Schleswig, Romsdal and Romerike in Norway, Nomen in Rußband.

In the Edda, the sun maiden became Brunhild. - Incidentally, the Sigardlied from the Faroe Islands shows how different the Brunhild legends are:

King Budli has a castle built for his daughter Brinhild on the Hildaberge, surrounded by the Waberlohe. There she sleeps on a golden chair until Sjurdur (Sigurd) rides through the fire on his miracle steed, smashes the door and shutters with his sword and cuts her golden armor in two. Her hair is as fine as silk and shines like gold. (Gold hair means" rays.) It is significant that the hero smashes the door and shutters to allow the light to enter.

As noted at the beginning, discoveries that change old school opinions are very slow to be applauded, especially late in the home district, because "propdstL proves itself in prttria". For such doubters, who reject from the outset what they do not seriously examine, an announcement is intended which may well come as a surprise Mr. E. Hymmen in Mühlheim am Rhein has the great merit of having first drawn attention to the strange grouping of sunflower names.

If we take Jdafeld (Jdelsfeld near Mülheim) as the main place of worship in pre-Christian times, where the gods (or their priests) gathered, we find an orbi8 terrsrum in our area in the Eddadi district. In the south are the sun places, in the north the field names relating to the night and to winter storms and snow, and in the east and west the places with twilight names. To the south we find Freyrs Berg ----- Bolberg, Venauen (Freyaberg) and Sonnenberg near Rösrath, Hellental near Volberg, Eil and Ellerberg, as well as Elsdorf, Zündorf and Nötigen. Sürth, Brühl, Brenich, Benzelrath, Berrnrath, --- Brennrath and the Walberberg lie on the other side of the
Rhine, where the mighty lignite deposits gave rise to the myths that the derailed sun chariot scorched the earth. (Phaeton's fall). To the north lies the seat of the snow god Uller in the Gfgental (Idalir of the Edda), and Norf towards Nievenheim. Burfcheid-Bursheide is the seat of Boreas. The Biesbach takes its name from the evil Frostwind. In the east of Asgart

and Mittgart we find Delling and Höderath as names of the twilight, furthermore Nörvenich in the west on the other side of the Rhine. (Nörvi ---- Night). The Edda describes wonderfully in Odin's Rabenzauber how the sun leaves Rinda's heights (Ründeroth on the Agger) and illuminates Mittgart as far as Mannheim on the Wupper and is devoured in the evening by the darkness wolves. - It was quite impossible to understand the old myths without knowledge of this most sacred district of the ancient Germanic tribes. The Skalds had often distorted the songs written in Iceland but composed on the Rhine, as they wanted to make the Belgian dialect words as comprehensible as possible. For example, they wrote stau rhenländisch in Greenlandic. Simrock left Greenlandic, but only W. Jordan proved that there was a bad spelling mistake. The agreement greatly complicates the assumption still found in textbooks that we Aryans are immigrants from the East. 50 years ago, the Lindenschmidt brothers proved that, conversely, our emigrants traveled as far as India. It is true that very important information came to us in the backwater, but it only became accessible to the book scholars and in no way created our myths, legends and fairy tales. The original is our property. Isn't our Rhine the most legendary! richest river in the world? In it lies the golden crown of poetry that Simrock and Richard Wagner lifted up for us.

How beautiful are the words that Homer has Odysseus proclaim to the Phaeacians: "I know nothing sweeter than to recognize my homeland!"

III. Bible, Babel, Edda

Our German prehistory is so obscure because it lived in songs, and because our characters, which were carved in wood, decayed and burned over time. If we add to this the destruction of pagan places of worship, the change of many customs etc. with the introduction of Christianity, it is clear that we are essentially dependent on the information left to us by the peoples who dug writing into stone or burned it onto clay and painted it onto mortar.

Only recently has it been possible to solve the riddle of how it came about that, although Germany was the cradle of the Edda and thus of the oldest Aryan myths, this country in the heyday of the Greeks and Assyrians was only dimly remembered from the dark myths of prehistoric times.

The news that a German, wonderfully cultivated cultural district was devastated by volcanoes in ancient times and, as it were, cut off from the rest of the world and forgotten is like a blinding ray of light. At the time of Phidias, the Rhine could not be found on any map. It was said of the Argonauts that they sailed up the Danube and then carried their ship overland. According to the geography of the time, they came from the Danube to the Rhone instead of the Rhine.

In my book "Asgart und Mittgart" (published by K. A. Stauff u. Co. in Cologne) the evidence is exhaustively presented that the topography of the Lower Rhine corresponds better to the oldest Greek myths than that of the Mediterranean Sea. It is therefore sufficient at this point to briefly point out that the journeys of Hercules and Odysseus also led to the ancient homeland of the Aryans.

If Homer had the same significance for our cultural life as the Semitic Bible, the discovery of the homeland of the Aryans would cause a greater sensation. The best proof of this is that the writings on the Bible-Babel are so highly regarded, even though they are of secondary importance for general cultural history. We must shed light on this, because every answer depends on the question.

As interesting as it is that written records from the last millennia partly coincide, partly complement each other and partly differ from each other, the question of the original source of these records remains the main issue. Unfortunately, it has been bypassed so far. The Semites lived in different countries as wandering people. They went to Egypt and on their return conquered Palestine and were also taken into captivity for a time (at least in part) to Babylon. Their literature, often edited, tells of these events, and comparative mythology shows that two myths in particular, the oldest, are very closely related to the Aryan myths, namely those of Paradise and the Flood. We can leave aside the legends of Samson, Elijah and Goliath for the moment. Let us first ask ourselves whether it is so important that the Semites, who knew the legends of Paradise and the Flood in their dealings with the Aryans (Amorites, Philistines, etc.) who lived in Lebanon, received many of the same things in Babylon. Is it not much, much more important to discover the region where the events originally took place, which were mythically transfigured by the Aryan emigrants to Assyria and as far as India? But of course, when it comes to the written word, the scribes are a hundred times more interested than when hypotheses are ventilated about events that took place long before the invention of writing.

The purpose of these lines is therefore to initiate an examination of where

the myths in question originate. First of all, it is very striking that, despite the greatest efforts of scholarship, it has so far been impossible to determine with any certainty the location of the ancient paradise and the place where Noah landed. Paradise is the fenced area, i.e. the garden land, and the names Noah and Airarat or Ararad are not Semitic, but Aryan. Noah means Nachen, because Noatun is the city of Nachen in the Edda. Airarat means holy place or holy mountain. All assumptions that the Euphrates and Tigris were the four rivers of paradise are based on the river Frat mentioned in the Bible, for which the Enphrates was assumed. Precisely because the original homeland was forgotten and the Edda unknown, and above all because the Bible itself excluded any doubt for scholars in the Middle Ages, the Semitic adaptations and reworkings of our myths were revered as rock-solid divine truths. The transformations of the Aryan myths were necessary because the natural deities were "deposed" so that Yahweh alone could reign. The Babylonian Flood myths must therefore have had a different coloring; but they too are secondary, for the Aryan peoples who conquered Mesopotamia from the Caucasus brought with them the myths of Asgard and Mittgart. Urquhardt deciphered a cuneiform script:

> In Eridu grew an old vine, Planted in a beautiful place
> The shape of the grape is a magnificent glaze stone (amber), molded in deep earth.
> The path of Aeas (earth goddess) is full of fertility, it lies in the center of the earth.

Where is Eridu located? Eridanos is the Rhine, where the best vines still grow. (According to Victor Heh", the grape-bearing ! vine can already be found there in the coal deposits). The Greeks called the sacred land of the Hyperboreans Aia, i.e. the fertile earth (Gäa). The apples of the Hesperides also grew there. So this wonderland was not in the east, but in the west in Mittgart between the hills of the Berger Land and the Eifel. Nearby, Jdafeld was the place of worship from which the places were "named after E. Hymmen's discovery according to the cardinal points", i.e. where the center of the orbis terrsrum of that time was assumed to be. The Greeks report that the dragon Ladon guarded the garden of the Hesperides and that Hercules only received the apples with the help of Atlas, but had to carry them back. Dragon or Schlangf is the water surrounding an island. The upper Rhrinarw near Jdelsfeld was therefore the upper Ladon. Today the place is called Obladen. Jduna, the ever-returning goddess of spring, lives with other goddesses near Gladsheim in Wingolf, where the golden Aepfcl, which do not allow the gods to age, grew in the Gläfir grove. At

Belgisch-Gladbach lies JdelSfetd "nd Wichheim. The Gläfir grove is called Glanzwiese today. This area and the Rhineland in general are recognized as being richer in apple trees than any other district in Asia. But the ancient paradise of Asgart and Mittgart was not devastated because people were disobedient and wanted to be like the gods by eating apples, no, the gods had broken treaties "and thereby evoked the retribution of the hostile forces from time immemorial, to which they were subject for a time, i.e. until the volcanoes that darkened the sky were extinguished. This myth does not correspond to the God of the Old Testament. Although he is all-knowing and all-good, he leads the first humans into temptation, then drives those who have fallen into misery and, according to Professor Kaulen's explanation that Adam was for a while more learned than all of today's professors, takes his masses. Adam possessed his knowledge from the best source, since the good Lord taught him. How "fatherly is the passage in Genesis that men should not become like gods by eating apples. All of this proves that the Aryan myth has been "mmodeled. The Vierstromland is easy to prove. In prehistoric times the Rhine flowed into the ocean (Okearws) at the Siebsngebirge, where more "nd more islands were formed, especially where the Sieg and Agger (in dialect Acher) flowed. - According to the Edda, the world developed when "sparks" flew south from Muspslheim into the chaos north to Niflheim. Later, the gods Odin, Will and Wi ordered the mighty Mittgart and Asgatt there. Topographically, it is as clear as day that the Eifel vultures to the south were already throwing sparks in prehistoric times. Nieoenheim lies to the north. The Mittgart snake, which often devastated everything, is the Rhine, which first had 12, then only four arms (Oermt, Könnt "nd die beLen Kerlög). The Sounen Islands of Helios lay in Aea (Mittgart).

Note the current field names that lie south of the center of Mittgart Jdafelde. We find there partly sun names, partly those of burning embers, because one district there shows brown coal, i.e. according to old belief scorched earth. There are the Ellerberge Eil, Elsdorf, Lohmar, Zündorf, Poll, Sütth (Surtur), Brühl, Bcrrsnrat (Brermrat), and further east Volberg. (Vol-Freyr-Helios). Helios is the one who rushes through the sky. Sem's son Phaeton falls into the Eridanos, where the Heliades weep for him". The Isles of the Sun were regarded by the Greeks as the realms of the blessed. The sun goddess Hellena rests in the realms of the blessed, where her home is. (More details can be found in the essay "Troisdorf near Siegburg, the pre-Homeric Troy.") Homer describes the Hyperboreans living there as the most righteous and virtuous. - According to the Bible, paradise is devastated. God commissioned cherubim with fiery swords to ward off the entrance. Bible scholars found it strange that the sword of the

Cherubim rolling and rolling and rightly interpreted this as the noise of the volcanoes. Of course, in the Bible the devastating Surtur could be none other than Yahweh himself, and so the poet of the 18th Psalm sings:

> The earth shook and swayed.
> And the foundations of the mountains shook
> because He was angry.
> Smoke came out of his nose, and fire ate out
> of his mouth; fiery cobblestones issued from
> him. And He bowed the heavens and
> descended, The clouds of darkness beneath
> His feet: And He came out of the cherub and
> flew, And hovered on the wings of the wind.

But the Vala in "Volüspa" of the Edda describes Mittgart's downfall even more powerfully. - The suggestion that the words Adam and Eve are Aryan and not Semitic is probably unavoidable. The Arabs see Adam as the "father of mankind" and similarly the Hebrew word Chawwa (Eve) means "mother". Odin and Adam, like breath and breath, mean the same thing, namely the life-giving force. Eve has the same root syllable as woman and epheu. (Weathered epheu wood received the spark from which the fire god Agni was born). There is no need to compare the topography of paradise described in the Bible with Asgart and Mittgart. There it says that Pishon, the overflowing one, runs around the whole land of Havilah, where the best gold is. There is the Bdolach and the stone Shoham. The river Gihon flows around the land of Cush. Hiddekel, the pointed one, corresponds to Strundrbach, which is called Tundr in the Edda. Frat is reminiscent of Refrat, where there is evidence that an old branch of the Rhine flowed. It stands to reason that Havila is Avalun, the blessed land of apples, where Rhcingold is also found. For Bdolach I assume amber, which was valued as jewelry and incense. The large stone Shoham, on which the sacred signs of the synagogue were written, is probably rock crystal, which is also found in the Rhine. It is also curious that the Nibelungs are mentioned, for the Nephilim are the sons of the Elohim and Gibborim (the giants) and the daughters of the night. The treatise on the paradise legend includes the indication that the doctrine of original sin was only later applied to the disobedience of Adam and Eve. Originally, the inherited sin was the atonement for the manslaughter of the next of kin. This fell away with Christ's sacrificial death. Christianity therefore has the highly praiseworthy merit of having abolished blood revenge.

Let us now turn to the Noah legends:

Isn't it highly striking that the new progenitor of the

Is it not true that mankind is called Manus in India after a catastrophic flood, and Mannus by the Germans? Must we not admit that the floods known in historical times are much greater on the Atlantic Ocean than on the Mediterranean Sea? There is no such thing as rain that lasts 40 days and then submerges the highest mountains. So only the hills of the Netherlands were covered. Gne recollection of the glaciation of lands and mountains can hardly be assumed. Only the Edda has a dark legend. The snow giant Wafthrudner answers Odin:

> Invaluably long
> Before the creation of the earth Bergelmir was born I
> have a message that; the firstborn in the boat saved
> himself.

Let us compare what we know of Mannus from the Edda and Tacitus with the biblical legend: He comes from the north and therefore has the epithet Njörd, the Nordic. He moves up the Rhine by ship because a great flood destroyed his homeland. Now he lands at the sacred mountains -- Airarat in Asgart in Bergisch. Odin calls the Asen seats there "Holy is the land". Siegfried rides to Gnitaheide through "the holy mountains", i.e. from the Sieg to Nittum through the royal forest. The place where Mannus landed is called Mannheim near the Wupper; Manefort lies to the south. Incidentally, it should be noted that the word man is derived from the progenitor Mannus and not from msnu8, the hand. It is true that man (manischa in Persian) has the more agile hand in preference to animals, but "descendant of Mannus" is more plausible. The Noatun of the Edda, where Njörd had his high seat, is today's Mülheim. The Vane Njörd connects with the Aesir gods. God makes a covenant with Noah and creates the rainbow as a symbol. If you look at the area from Mühlheim, you can see how beautifully the rainbow spans Asgart and Mittgart after the thunderstorm. Brandroster near Refrat can be assumed to be a burnt bridge, which in reality led over an arm of the Rhine that connected Asgart and Mittgart. Heimdall was the guardian of the bridge there. Bifrost - quivering scaffolding - misleadingly resulted in later times in the Rainbow Bridge. This is the topographical basis for clear poetic nature allegories, for the rainbow is the sign of the power and victory of Odin, who unites with Njörd (Mannus). How strange it sounds that God first created the rainbow for Noah, or that, according to the African legend, he created one in the west, south, east and north at the same time. South, East and North at the same time, although the rainbow can only face the sun. Through the west winds

Let us look at it more or less to the east in the afternoon. Nnn the seats of the gods of light (Aesir) are always on the heights looking east from the plain. - For our emigrants in primeval times, Palestine with its eastern mountains was so similar to the old homeland that they called it the Promised Land. There the Jordan, like the Rhine, was the Garden Stream. The fact that milk and honey flowed in the old Mittgart is evidenced by the field names, e.g. Milchhorn, Hummelsheim, Hummelrath, Bremer Heide and so on. (Brems --- Bremse). It makes sense to us that the three descendants of Mannus, Aseio, Jngio and Hermio become the progenitors of the Germans, while according to the Bible the sons of Noah, Shem, Ham and Japhet become the "fathers" of the three human races. If it were to read "rulers", this would be possible, but the fact that Noah's sons are to derive Semites, Negroes and Aryans from him is comical nonsense. - We are not compelled to build our faith on the partly Semitic, partly Aryan myths, and thus it is not essentially shaken when we pursue the truth and discover that what other peoples received, retained and partly changed in the distant past originated with us. Samson, the son of the sun, became the Hercules of the Semites. David kills Goliath, like Thorr the giant Hrungnir. Elijah rides through the sky like Helios in the glowing chariot of the sun. Helios ---- Abelios - Adel is slain by Cain, like Baldur by Hödur, by the god of twilight or night. The places of the sun on the Lower Rhine have already been mentioned. Höderath lies in the stony Utgart in the night region (Nod), and the Brüderstraße near Bensberg attests to Baldur's death at solstice time.

In my book "Asgart und Mittgart", the mythological places between the rivers Sieg and Wupper are marked on the map and explained alphabetically in the text.

Further comparisons confirm the original source of the Edda:

Marduk (Bel or Bal) split the great river Tiamat and founded the earth between the two parts. Tiamat is female per- sonified. Marduk cuts her heart and places part of her torso in the sky. Similarly, in the Edda, Odin, Wili and Wi form heaven and earth from the body of Ymir, the giant of competition.

From the Fletsche Bmirs,
Of the ice-cold giant
The distant primeval times,
Was the earth created.

In the beginning also the mountains
From his bones,
From the brain-shell of the heavens,
From blood and juices the sea.

Floods warm as still hmte the bitterest, and thus the passages in all myths are understandable that the water is banished into the abyss and that gods and heroes are the serpent or the dragon of the water that devastates the flood,

or wants to sneak into paradise". In the Edda we have descriptions of how Thorr tried in vain to slay the Midgard Serpent (the Rhine) with his hammer.

Then stretched up
The defiant Thorr
The dripping worm
On board the boat.
His hammer shattered
The scales of the crown
The shameful monster.
Rocks cracked,
Fissures howled;
Hanging shook
The old earth.
In fear of death
Cut Hymir (Tborr's companion)
Secretly cut the cord;
Then he came back
To the depth of the huge animal.

According to cuneiform documents, the gods decided to destroy the city of Surippak with a flood. Ea, however, wanted to save his favorite ?sr-nspl8tim and arranged for him to build a ship. When the day of terror came, a black cloud rose on the horizon.

"Ramman thundered in the middle of it. (ramming - pushing)
Nebo and Marduk move forward.
The Annunaaki do raise the flags after all
Hadad's swirl of dust reaches the sky.
All brightness turns into night.
The waters surge like a battle storm
To the people who no longer see each other.
The gods fled to Anu's heaven
And crouched down like chain dogs.
Jstar laments the downfall of mankind."

psr-nsplstlm, when he opened a window, saw only the sea, weeping. At last land appeared. After seven days he sent a dove, which returned when it found no resting place. A swallow sent out also returned, but the raven did not. Then Par-rispi8tim alighted and sacrificed. When the gods smelled the sweet scent, they came like flies. Bel raised the rescued to the gods and gave them residences at the mouth of the rivers.

The Banen get their residences from the Äsen, where the Sieg and Agger, the Milchborn, Strunderbach and Mutzbach and the Wupper flow into the Rhine.

For the sake of space, we have only included a few passages from Böluspa of the Edda in contrast to the Assyrian account. The Wala describes the volcanic downfall of Mittgart.

With flickering flame Surtur
comes from the south; In the
sun the terrible sword sparkles.
Rocks topple. Mountains burst.
In halves tears the round of
the sky. Now the people must
Down into the night pond. -
The waves burn from the
angry blows of the midden
snake. - How is it with the
grazing? What about the
Älsen'? All of Riefendem
rages in furious turmoil.

The dwarves moan
And meander in crevices,
While the branches take counsel.
-
Flaring up in flames
The tree of the center:
Clamoring from the top
Heirndall's horn. -
Odin went out
To ward off the wolf.
Freyr, Beli's conqueror,
Sought to overthrow Surtur. -
Alas, there must fall,
Who were Frigga's joy! -
The sun turns black
And fades away.

The earth sinks into the sea. The shining stars go out in the sky; swirls of embers rage around the all-nourishing world tree. The blazing embers lick towards the sky. - But in days to come I'll see the greening earth emerge From the bottom of the waters. Over the falling tide flies the fisheye, Who catches his prey on the rocky mountains.
Reign of the sanctuary,
When Surtur's blaze went out.

Widar and

It must be admitted that the visions of Wala are more original, because she lived in the area where the volcanic catastrophe took place. On the other hand, the emigrants, after long migrations and periods of time, changed the traditions of the demise of their homeland.

It is extremely important in Hesiadra's story that the rescued were taken into the circle of the gods, for similarly Njörd and his children Freyr and Freya enter the circle of the Aesir and make an alliance with them. The sons of Japhet, the grandsons of Noah, are called Askenas, Riphat and Torgarma. Shouldn't it be obvious that Askenaz is related to Ascio and Torgarma to Thorr? Riphat is reminiscent of Refrat. Ref --- reef shore. Refrat is ancient shell limestone.

The curious correspondence of some of the field names in Asgart-Mittgart with those of the Old Testament confirms, on the one hand, that the Aryan emigrants refreshed the home names in the East and, on the other, that the Semites appropriated many ancient myths and rewrote them for the service of Jehovah.

Comparative mythology must reckon with the following. At Odintal lies the Funkenhof and Glöbusch near Hebborn. Since Born and Bronn are the same, Hebborn or Hebbron means the water that is lifted, as opposed to the flowing water that is collected. The grove Mamre can probably be traced back to Mimir's grove. The syllables Mim, Mem and Mam mean "to nourish".

We have the choice between the following interpretations: either the Aryans had also designated a place at Sinai as a burning bush, where God revealed himself to Moses in the burning bush, or Moses utilized the ancient Aryan institution and tradition that the fire god Agni reveals himself in the fire of the lit thorns. With the pyre piled according to regulations, the

The gable end has its face in an inverted position due to the arrangement of the air holes. It is often depicted on old funerary urns as a protective symbol against demons. Once even with brown eyes, eyelashes and a moustache.

The custom of taking the sacred fire of the homeland (i.e. the protective god against all evil) with them when emigrating in order to prepare a place for it in the new homeland explains the custom of the Israelites to carry the Ark of the Covenant with them as the most sacred thing. This explains why a pillar of smoke showed the way by day and a flame by night.

In the Babylonian heroic epic, the hero Gilgamesh finds Noah (k^sr-nspistim) on the Isle of the Blessed. However, this is in the west in the Edda region. This means that our Njörd-Noah is also indirectly confirmed by the Babylonians.

The mighty hero Nimrod, who is described as a great hunter before the Lord, is related to Abraham in the Qur'anic legends. It is reasonable to assume that he was a war hero of our prehistoric times and subjugated the Orient like Alexander. The final syllable rod is mainly found on the Lower Rhine, where Nymwegen is also located. Rod and wheel refer to the place where the wheel of fire was turned. If the derivation was from roden - to eradicate - to reclaim, then this term should be more common. The cult was more decisive for place names.

Must it not be striking that in Egypt the oldest, first pharaoh is called Mena? Note that the progenitor of the Germanic tribes is called Mannus, that of the Sanscrit-Jndians Manus, that of the Cretans Minos and the divine father of the Indians Manitu.

Recent research has shown that Mena dates back to the 3rd-4th millennium BC. If the Hyksos were Aryans, an Aryan immigration into Egypt may have taken place in an earlier period, which would have brought a new, higher culture to the Hamites on the Nile. North Africa is dotted with ancient Aryan dolmens (tombstones). The Egyptian priests even claimed the legends of the Jlias for themselves.

The sun god Ra, the world illuminator, has his main festival on the first day of the month of Phamenot because he pierced the black cloud cover after the primordial flood. After the volcanic catastrophe, the smoke had darkened the sky. Now the reign of the gods of light began again. Since Egypt has no volcanoes, this myth can be assumed to have been imported. The destruction of the earth and the annihilation of all people is lamented in Egypt by Isis, in Babylon by Jstar, the goddesses of love and fertility.

It must be emphasized again that the Edda does not recognize the destruction of people because of general sinfulness. This oriental, very barbaric concept of cruel, arbitrary destruction is younger and originated from a different concept of God.

Every year, the gods of the north battle with the demons of darkness to protect the poor oppressed people of Mittgart. The latter are pious and seek to retain the favor of the gods through hymns and sacrifices. But in the fierce battle of advancing and retreating, the Germanic gods used Loki's help and were tempted to break off. Justice demanded punishment. Guilty gods had to perish and be replaced by blameless ones. The Babylonians, Semites and Egyptians lacked this morally sublime idea, but it remained a minor matter in their memories. Test everything and keep the best applies here too. It is obvious that the natural powers of the south demanded a different personification than those of the north. So if a myth only corresponds to the northern climate, it cannot have originated in the south.

Two related legends that refer to Abraham deserve special attention: The sacrifice of Jsaac reminds us that Athamas is to slaughter his children Phryxos and Helle at the instigation of their stepmother Jno. Zeus, however, sends a golden ram to carry the children through the air to Aea. Helle falls into the Helles- pont, but Phryxos comes to the land of the sun, sacrifices the ram to Zeus Fuxios and hangs the golden fleece in the grove of the god of battle, where the dragon Ladon stands guard. Everything leads to the Edda region. -

The pious social doctrine that all men are children of God gave rise to the amusing song in the Edda that God Heimdall, on a great journey, visits servants, peasants and nobles and produces a son for each of them. Just as Abraham serves the three angels a fine meal, Heimdall is also fed according to his circumstances.

Since it is assumed that we know how the angels greet Abraham and prophesy a son to the childless ninety-year-old Sarah, the passage from "Heimdall's Wanderings" may serve as a comparison:

Tinstmal it was called, Ging
Heimdall, The stately, strong
Aesir Greening ways.
He went on and entered the
hut, Where the door was
open. On the screed of clay
the fire was blazing.
Wrapped in rags, Ai and
Aetti squatted next to them,
gray with work.

Aetti took from the ashes
The sticky dung of flour and
bran, Brought to the table
then Schlemp in the bowl,
Boiled veal as the most
delicious gift. After a night's
rest near the Old Ones,
Heimdall prepared for the
journey. When he announced
that a child would be born,
Aetti laughed!

In the same way as the graying Aetti (Aetti ---- grandmother), Sarah "laughs".

It must be readily admitted that the miracle which the angel announces is more subtle than the naïve description of the Edda, in which the nature of the estates is also very sharply indicated by the names of the children. However, the relationship between the legends is undeniable.

Like the Bible, the cuneiform documents place paradise in Merstrom. However, this has not yet been found anywhere with any certainty. l)r. Moritz Engel assumes the Ruhbe oasis near Damascus, where two rivers flow into and out of a small lake. Naturally, people were looking for paradise near Palestine. Until the 16th century, people believed that the lost paradise was to be found in newly discovered lands. Even Heine sang about the utopian island of Bimini.

According to the ancient myths, the seat of the gods was in Asgart, from where they overlooked Mittgart. Consequently, the Hebrews also assumed that God's residence was on a mountain in paradise. The rainbow bridge of the Aryans became Jacob's ladder.

We can still admire the editing of the ancient myths in the Bible. But as far as credibility and originality are concerned, we must remember that even Isaiah, the prophet of Babylon, rebuked the doubters with the words: "Mention not the former things, neither meditate on antiquities."

The Catholic researchers Lassen, Weber and Burnouf claim that Semites and Aryans formed their prehistory from traditions at common ancestral sites. Some legends are not Aryan. For example, the Hebrews (wanderers) probably brought with them from Egypt the tradition that the first clothes came from the fig tree. Even today in Central Africa, the bast of the Brussonetia is still used to make clothing fabrics like thick, waterproof paper by felting. Depth is an older invention than fabric. When such clothes were replaced by fabric, fig leaves were mistakenly assumed to be the oldest clothing.

Also l)r. Goldzieher emphasizes that Genesis in Babylon was not distinguished from primitive traditions, but was reworked according to new points of view with a theological artistic tendency.

As a pastoral people, the Israelites originally had the cult of the night, because the sun with its glowing rays appeared hostile, whereas the night and the cloud providing shade and rain brought blessing to the flocks. In contrast, the Aryans celebrated the powers of light.

Jacob, for example, as the multiplier, is the representative of the rain cloud. Esau, the reddish one, like Samson the hairy one, is the representative of the sun. (Rays^Hair.)

The angel of the dawn wrestles with the nocturnal Jacob

and harms him so that he limps. The dawn that releases him blesses him. Sarah is interpreted as the princess of heaven as the moon, Hagar as the fleeing dawn.

The twelve children of Jacob shall be the moon and 11 stars. The night gives birth to the day. The sons of Yehudah, Peres and Jerach, are the shining one and the one who dawns. Levi is the rain serpent that flashes and thunders in the hissing. The gray donkey refers to the night, but the reddish one is the sunlit cloud that makes everything fertile. Admittedly, when one wants to interpret "everything", one often inserts and underlays, but it must be noted that the oldest and most beautiful heroic songs allegorically humanize the forces of heaven. Thus the Aryan Helgi is the morning hero who dies by Dag (day). Sigrun, the dawn, is reborn in the evening. Oedipus is also said to symbolize a sun myth. He is the son of the night, kills his father (darkness), marries his mother (day and night unite in the evening redness) and dies blinded.

The idea that the Aryans populated the earth from the northwest, and thus that the homeland of their oldest myths must also be that of the Greeks, Assyrians, Jndians, etc., led to the most surprising discoveries, which have increased year by year, but have not yet been refuted. The songs of the Edda had to be cleansed of skaldic additions and misinterpretations; their beauty now appears all the more radiant. - Naturally, the new claims were astonishing, because they contradicted the firmly established doctrines of the Bible and Greek and Latin literature. The belief in authority and literalism is so firm and strong that contradictions are hardly perceived as disturbing. Much more unpleasant for many is the disturbance caused by the truth, which categorically demands that we abandon long-established errors. Copernicus' teaching also disturbed the Bible believers, but it prevailed.

Through his Nibelung operas, Richard Wagner leads all educated people to study the Edda. Research into the temples and palaces in Babylon and Nineveh prompts us to examine what the descendants of our emigrants wrote down there thousands of years ago. The Bible and Babel lead to the Edda, because the land of Assur was named after Asgard. Only a short span of time is illuminated for us by the Scriptures, but how great are the epochs in which the myths were so richly formed from a small core? It is therefore an uplifting feeling to know that the best and most influential thing in the world, which we previously held in high esteem as the import of foreign peoples, is "our" most sacred heritage.

IV. Basic outline of the ancient Germanic doctrine of the gods

The discovery of Asgatt and Mittgart made it possible to correct the earlier erroneous hypotheses of the Scalds and Germanists. For example, if it was unknown where Mittgart was surrounded by the Rhine rivers, the Mittgart Serpent became the World Sea. Everything is clearer and simpler when based on topography.

The doctrine of the gods of our ancestors is based on the personification of the forces of nature and is rooted in the ancient worship of fire and light. The main theme is the conflict between light and darkness, or the bringers of summer and winter.

Our ancestors, who observed the icy storms and the dark night from the north on the Lower Rhine, but in the warm south not only the benefits of the sun's rays, but also the sheaves of sparks from the volcanoes, described creation in the following way: The chaotic primordial matter that has existed from eternity comes to organic movement through warmth. Sparks fly from Muspelheim to Niflheim. The world giant Umir is created, which is nourished by the cow Audhumbla (the cloud). This licks the human-shaped god Buri out of salty rock. His son Bör receives the sons Odin, Witt and Wi, who order the world, from the mermaid's daughter Bestla. O-in means breath of life or world soul, Will - holy light, Wi - consecrating embers. These three qualities were worshipped in the fire. Hönir was assumed to be the light of the pre- istand for Will and Lodur ----- blazing courage and will for Wi.

Then the light spring and sun god Baldur, the son of Odin and Frigga, and Thorr, the son of Odin and Hludana, took the place of Will and Wi. After the Vanen invasion, Njörd's son Freyr takes the place of Baldur, who was slain by Hödvr. As the sun god, he has the epithets Vol and Pol and the golden-bristled boar as his companion.

Odin, Freyr and Thorr form the noble, always united trinity of gods (Tridi). Odin has the eye of the sun by day and the eye of the moon by night and is therefore considered one-eyed. His wife Frigga is the protector of marriage. Next to her, "Frey" is named as the goddess of the bright blue sky and of joyful love. As the daughter of Banen Njörd, she is called Vanadis (Vanengoddess) and as the girded or banded goddess of the hunt, Beudis.

Since heaven is married to the earth, Odin, the breath of life in the world, like Zeus, has many wives and children. The sons of Odin and Frigga are Baldur, Hermodr and Hödur. With RirÄa, the goddess of the earth's frozen crust in spring, Odin creates Watt and Widar, his successors and avengers. The sons

Thorrs and the Sif are Modi and Magni. Forsett is the Sohrr of Baldur and Raima (blossom), who is "a daughter of NepS (bud).

If Tqr (Ziu-Zeus) is the elder, rampaging god of war, "s" Odin is the wise arbiter of battles and creator of runes. He gathers the heroes (Einherians) in Valhalla, where they carry the Valkyries from the battlefield on cloud runes. The women come to ZüFreya on the Katzberg, but the inglorious ones come to the pale Hel in the nearby underworld. Thorr is the helper of the gods, blesser of crops and protector of farmers and market law. The hero Roland is the Christianized god of thunder. - Thorr's sidekick is Thialfi. When Thorr sets out in his thunder chariot, the earth shakes. His goats chase TangriSnir (tooth gnashers).

The white god of light Heimdall comes from the fire culluS. His nine mothers are sisters, namely the nine sacred plants which, when burned on the altar, produce the common flame that signifies the primordial law --- Heimdall. Heimdall is the guardian of the world tree and also has the thunder horn. He creates the three estates. Servants, peasants and nobles. Loki is described partly as a cunning advisor and partly as an enemy of the gods, for as a tempter he brings disaster and as a demon of embers he joins forces with Surtur, the volcanic enemy who defeats the Aesir at the fall of Mittgart until Wali kills him.

Together with the giantess Angurbroda (Angstbringcndo), Loki creates Fearis, the wolf of darkness, Hel, the pale goddess of the underworld, and Mittgart, the often devastating serpent.

After many sacrileges, Loki is bound by the gods in a similar way to Prometheus. His noble wife is called Sigyn. She holds the bowl into which the serpent pours poison over Loki's face. When she pours out the full bowl, the drops of poison cause Loki to writhe in pain; then the earth trembles.

In addition to the gods, the primordial Norns rule and determine fate. Their names are Urd (past), Werdandt (present) and Skuld (future). The Aesir also include Bragi, the god of song, who is married to Jduna, the goddess of spring.

Jda or Jduna means the one who returns. She lives with other goddesses in Wingolf, where there is only bliss. In the Gläsir grove near Jdafeld and Gladsheim, she cultivates the golden apple trees, which do not age and therefore confer immortality. The storm giant Thiaßi wanted to take control of her. Loki lured Jduna into the forest, where even more beautiful apples would grow. There she robbed Thiaßi. But when the gods grew old, Loki had to get her back. He turned her into a nut and flew with her to Asgard. When Thiaßi flew after her, he was slain there. The spring and winter tales are predominant in the Edda, but the allegorical is always the core. The giant Suttung guarded the gods' potion Odrhörir, the

Odin robs him", as " the beautiful Gunlöd, Suttung- daughter faithless left.

Odin drank the bucket of mead of the gods and then flew in eagle's wing "ah. Asggrt. But Suttung also pursued him as a huge bird (storm wind),. When the gods" beö>e "looked, they set up buckets and quickly lit a fire at the Odin poured the stolen mead into a bucket, but in the rush d" pursuit a part escaped backwards. Now it is said that the "good seals" in front enjoyed Odin's real mead, while the "bad seals" enjoyed the mead behind them. Suttung burned his wings on the suddenly blazing flame and was slain. Warmth conquers the cold north wind.

Outside Asgart and Mittgart lies Utgart. There, in winter palaces on high mountains, dwell the mighty storm giants who transform themselves into eagles. Among the winter gods, Mer is not considered hostile, for " educates the adolescent Baldur and, as the god of snow, protects the skaters and the germinating seed. The storm giants Thiaßi, Beli, Thrym, Hymir, Gimir and Rungnir (the "destroyer") are considered to storm forward against the Aesir every year and are driven back in spring; "Wafthrudn" is the "snow web". **Aegir** the clearing, i.e. cloud-scaring north wind is a friend of the Aesir and is considered the lord of the grooves, as he piles up the waves of the northward-flowing Rhine. Thiaßi's daughter is the snow goddess **Skadi**, who is married to Njörd, but prefers to live in high mountains rather than by the water.

The gods' companions are Stvmtr, Freyr's childhood friend, Thialfi and Röksva, who serve Thorr. Meng", Fenga and Fulla guard the treasures of Frigga.

Also worth mentioning are: Gefion, the giver of joy, Gna, the bestower of grace, Fold, the powerful opponent of the field, Ran, the wafler goddess and Grendel, the swamp and fever witch. The giantess Hyrrokin is the forest-dwelling Syrocko, Thökk the witch of bog smoke who veils the sky. Nörwi is the goddess of the night.

Among the mythical animals, the wolves Gen and Freki (greedy and cheeky), who accompany Odin, should be emphasized. Hatt and Skaul, the hasty and biting one, guard Frey. Managarm is the "moon devourer". The ravens Hugin (thought) and Munin (memory) bring Odin news. Sährimir is the name of the "Sun-Eb", which the "Einheri" in Valhalla eat daily. The boar Gulimborst is dedicated to Freyr. Fialar or Gulikamp (golden comb) is the guardian of the world tree. Gullfaxi (golden mane) pulls the sun chariot in the morning, Hrymfaxi (hoary mane) in the evening.

Thrymgallier is the name of the grille that closes droning, bellowing behind all those who come to the Hel.

Hralswelger is the corpse-worshipping eagle representing the north wind.

The bridge Bif-rost (quivering scaffolding) connects Mittgart and Asgart. Since it burned down, the place Brandroster near Reftath is to be assumed. Freyr's ship.Skidbladnir is the sunny cloud that is baw small and large. The clouds mean cows and sheep in the blue sky. In times of great drought, Hercules fetched them from the realms of Helios, which lay in Asgart and Mittgart (near Eil and the Ellerberge). Odin has the spear Gungnir and the eight-footed steed Sleipnir. The victory ring of his power is the rainbow Draupnir (dripper). Odin has many epithets, e.g. Weytam --- the consecrating^ blessing wanderer. Thorr is also called Wbor, the consecrating one.

Vggdrafil, the bearing oak tree is said to be the bearer of Odin, because he has the epithet Jggr, the mighty. As a judgment oak, the tree stands on the Mergelberg on the seven paths near Forsbach (Forsetis Bach). As a world tree, it spreads its nests over Valhalla. As a dawn and cloud tree, it stands at Mimirsborn and shines above the castle of the dawn goddess Menglada. The trees from which the gods created humans, "Ask and Embla", are oak and lime. (Jmbla - bee or honey tree). The nine worlds of the Edda are: in the light realm Alfheim, Asenheim, Muspel- heim; on earth Jötunheirn (Riesenheim), Mittgart and Vanaheim; in the underworld: Schwarzalfenheim, Niflheim and Helheim.

Next to the gods of light (Aesir), the light alves are waving, and in the earth the dark alves, the Niblungs. The Rhinemaidens collected and accompanied the gold that dripped from Odin's sign of victory and power, the rainbow. But when the king of the alves, Alberich, swore off love, stole the Rhcingold and had a ring forged from it, Odin's sole rule was threatened. Loki won the ring for Odin by cunning, but it had to be handed over to the giant in order to free Freya. The curse attached to the ring is the basis of the Brunhild and Siegfried legends. -

After this summary overview, it is necessary to deal with the individual gods and demons and the legends of the heroes. First of all, it is necessary to counter the view, unfortunately widely held by Bugge etc., that Norse mythology was essentially created by Christianity and Greek literature. Precisely because the Greek and Latin classics and the Bible were studied so closely and so little was known of the Edda and the field names and folk customs of the North after twelve hundred years of Christianization, it was taken for granted that the original source of all myths and culture must be the East. One example easily demonstrates the errors of reasoning that resulted from the main error.

The Germanic tribes, for example, are said to have received the runes only through the Romans. Is it not absolutely absurd that the highly developed alphabet of the Latins should have been traced back in many cases to the original forms by the subjugated Germanic tribes? Accordingly, one could claim that the Mexicans and Peruvians, for example, constructed the old alphabet from themselves after adopting the New Testament. If we find older myths which more clearly reveal the allegories of nature, these are not derived from more developed and often obscured ones, but are to be assumed to be older throughout. Bugge's errors are examined in another chapter. Today we have the great gain and progress that we can link the oldest Aryan myths to the fields between the Sieg and Wupper rivers and that the topography offers greater clarity than if Asgart and Mittgart had been relegated to nebulous regions. Of course, much is still unexplored. For example, it can be seen from the field names in this main district which gods' names occur less frequently there than in the areas where the emigrants changed the ancient myths according to other impressions of the climate, plants, etc. Comparative mythology, which already includes the myths of the Indians, Affyrians, Greeks, Etruscans, Egyptians, etc., must pay more attention than hitherto to the names of the land and even of persons. Once we have recognized that no area of the world corresponds more to the myths of the Edda than that between the Sieg and the Wupper, it is natural that we should examine all related Aryan myths for their originality. This research will also clear up the darkness of the oldest Aryan migrations. Conversely, we will also receive from the mythology of, for example, the Greeks and Affyrians etc. In the 11th and 12th centuries in Iceland only that which had been traditionally preserved for centuries was written out. Of course, after about 12 generations, much had been forgotten and the image of the old homeland had faded.

Furthermore, we must always bear in mind that our myths are constantly changing precisely because they were not written out earlier. In any case, the old core was simpler 3000 years ago than 1000 years ago. The summary overview therefore concerns the final result and it is therefore still necessary to check which myths are the older ones. Thorr, for example, was in any case worshipped earlier than Odin. The storm wind that heralds spring and chases away the demons is impressive, but the lightning with the thunder makes a more personal impression. - The Romans identified Odin or Wodan with Mercury. Because the heroes come to Odin in Valhalla and march out with him as a wild army, Odin is also the god of the dead. If he is originally the awakener of all life, then he is also the lord of the dead. This explains why Odin, as the eternal wanderer and leader of the dead, is regarded by the Romans as the protector of the dead.

of the merchants and leaders of the departed, namely as Mercury. Perhaps the legend of AhaSver can also be traced back to him.

It would go too far to describe all the paths that led to today's understanding of Norse mythology. It was a fortunate coincidence that I became acquainted with the Vedic myths from the outset through Adalbert Kuhn's "Descent of Fire and the Potion of the Gods" and also through Max Müller's studies of the oldest sun cult. Even if the original core of the Vedas is the same as that of the Edda, the special form is to be found in the separate caste system of the Indian priests. The elimination of the struggle of the Sanscrit Aryans with an extremely different, lower race and the good fortune of living in the original homeland enabled our ancestors to preserve the oldest songs, some of which were saved in Iceland.

Mogk emphasizes that the noblemen expelled from Norway in the 9th century by King Harald Harfagri, in Iceland and on the British Isles, probably connected their old songs with Celtic legends, but these Skaldic additions are easy to recognize, and I have eliminated them as incidental in my book "Die schönsten Lieder der Edda". I am very pleased that Mogk, on page 997 of Paul's "Grundriß der germanischen Philologie und Mythologie", comes to the conclusion that the uniform belief in the gods of the Germanic tribes originated from a "single" "Germanic" tribe.

In the first centuries, it was mainly the Ripuarian Franks and the Saxons who were named as worshippers of Odin or Wodan. Germanic tribes moved further north from the Nordic lowlands, etc. This was the Odin migration in Sweden. The north has richer written documents, but we have older and more important ones in field and other names, in folk customs, etc. Our most sacred heritage, which originated with us and enriched all Aryan peoples, should no longer be regarded as a gift brought to us from the East.

V. The Orendel saga and the sacred rock in Trier

"O vestis inconsutuiis! O "sewn skirt, pray for me and make me well!" At the end of the 19th century

in the "Trier" cathedral and on "all" the waves, on which "countless" worshippers made their pilgrimage in processions to the "Exhibition of the Holy Robe".

Before I discuss the relationship between Ehrisü's alleged skirt and Orendel's gray skirt, I would like to say a few words. I would like to send a personal note first: An industrial exhibition was held in Trier in 1889, at which I acted as a juror. At the banquet, I was asked to answer the acceptance speech. My topic was a brilliant one, for I emphasized that not only ecclesiastical art, but also profane art was well represented, and that every striving for perfection was deeply religious, since it led to God, i.e. to the epitome of perfection. In the festive jubilation, I agreed to give a lecture on ancient textile art.

When I described the Byzantine weaving patterns in this acquitted lecture, I thought I should mention that the silk lining of the Trier skirt had previously been mistaken for Christ's dress.

This yellow and red patterned Byzantine silk, which dates from the 6th-10th centuries, was never worn by Christ. But what used to be considered a lining is a simple linen tunic, which no one can claim was not present at the time of Christ, since we have many similar tunics from that period. The newspapers reported "more or less" accurately, and as the usual time for the re-issue of the tunic had arrived, the pilgrimages soon began. Meanwhile, I occupied myself with reading the writings on the Holy Robe (by the Jesuit Father Beißel) and the legend of the Orendel. As it is not yet known how the two are connected, the explanation will certainly be welcome:

Until the time of Emperor Maximilian, the gray skirt of Trier was a main theme of balladeers. Siegfried's cloak became the "gray" garment of Christ, which Orendcl fished out of the sea in the most wonderful way. Just as Siegfried and the Roland squires inherit the cloud veil of the god of thunder, which makes them invincible, so in the Christianization of the tale Orendel becomes the hero who defeats the Saracens and liberates Breide, the queen of Jerusalem. Jacob Grimm calls Orendel the older "pre-Homeric" OdyfseuS. He loses his ships and companions in the Kleber Sea, becomes stranded on the wonderful coast of the North King Eise and buries himself in sand instead of leaves to avoid freezing to death at night.

We skip the often tasteless tales of how Ormdel found the skirt of Christ and how many Saracens he killed. In short, he is the mighty Christian hero who returns to his homeland after long journeys and venerates the gray skirt of Christ as a relic in the cathedral.

The legend that the Empress Helena returned it to her homeland

to Trier is invalid. In the 11th century, Theofried von Echternach wrote a book that still exists, in which he lists all the relics of the Moselle and Saar in great detail. In this book, dedicated to the Bishop of Trier, there is "nothing about the holy skirt. Even if the legend existed, the holy skirt was only considered a poetic fiction at the time. Everything that was later invented, for example that the first exhibition should have taken place in 1092, but was prevented because a monk taken from the street was killed at the sight of the holy skirt. Monk went blind at the sight of the Holy Robe are cheap fables, as the records were burned. It was only when Emperor Maximilian demanded to see the skirt in Trier (perhaps in a joyful mood for wine) that the miraculous garment took on a tangible form. - For centuries, mummy canvas had been sent en masse from Egypt to Germany for paper manufacture. What wonder that clever merchants misused such garments for the trade in relics!

Assuming that bona ciäes is present in most of the exhibitors, the serious reproach is justified that one caused and tolerated that the pious faith grew into fetishism, for it is nonsense that one prays: "Holy skirt, pray for me". It is another thing to cherish what a benefactor of mankind has worn, or what reminds us of him and his way of life. It must also be admitted that the nervous excitement of the faithful has eliminated many ills, so that natural, apparently miraculous healings have occurred. But let the truth be honored, and that is: the Trier Rock is ""genuine. - There is no need to mention the name of the hero "Orendel". In ancient times, his role model was the mighty hero Orio, who stormed through the sky. Like a spear or sword, the so-called Jacob's staff appears in the east in the fall. Soon the wonderful constellation of the Orions dominates the south-eastern sky until its spear sinks into the evening glow in spring, as if exhausted. The mighty hero storms after the Pleiades to steal the most beautiful of the seven virgins. The fierce hunter is followed by the shining dog star Sirius. - If one looks at Orion in the center of Asgart and Mittgart (between Sieg and Wupper), one understands that it passes over Elivagar in the sky on the star map, for this is our Rhine, which the mighty hero apparently crosses, or leaves lying in the depths below him. Eridanus is the "Hehr-sich-Strehnende" or flowing one, and Elivagar the "Eilig-Wogende". Helios means the one who hurries through the sky. The sun islands in the sacred Aea or Aia (Erythaea) lie near Eil and Elsdorf, where the Mahner Haide shines from afar. The Vanen gods are the shining ones. In Odin's Raven Magic, the Edda gives us a topographically very important description of how Orion dominates the night sky.

Albums", Night and Morning.*)

Weary of wandering, the sun
sank, The Rinda'S Höben left.
The NnsterniS wolves got their
food. -

As the dark rust, the nocturnal
chariot was pulled out, the gods
rose from the feast with greens,
given to Odin and Frigga.

Then in the east, where the rivers'
springs roar, the ice-cold giant
stretched up and struck the tired
and weary people into slumber
with his sleeping thorn at
midnight.

With sinking arms, the forces are
fading.
The necks nodded, And the
senses faded All beings.
Even Heimdali, The Far Sword
God,

Staggered as if drunk. Oppressed by
slumber. Giants and trolls also went
to rest There, where the world
tree's most precious root
Stretching to the northern edge of
the vast earth. -

Soon, however, the day
drove its shimmering snot
out of the astral gate. Far
above Mannheim your mane
shone, Where north in
Niflheim the darkness
twilights.

Gulisax**) pulled
In the light carriage up to the
Black Alb Ucberlisterin.
Then the gods rose up,
accompanying Alfrad***).

With a bright horn call
Heimdall steps on an echoing
bridge to the dawn castle of
Freva-Menglada.

So Orion's spear stabs like a sharp thorn and puts people to sleep. To the east of Asgart lie the heights of Rinde- roth on the Agger. Across the bright solar region of Freyr (Volberg-Freyersberg, Zündorf, (Sunnadorf) Sürth, (Surtur the Burning) and Brühl) the sun moves westwards. Seen from Jdelsfeld near Mülheim, it shines at noon over the Mahner Heide, i.e. over Freya's Heide. (Freya-Vanadis-Vanengoddess). To the east of Mittgart are the sources of the main rivers and streams, namely the Wupper and Agger and, closer to them, the Dhün, the Strunder Bach, the Milchborn (Mimirsbom) and the three Walbäche.

When the sun rises, you can also see the bright fields of Monheim and Mannefurt in the north. Monheim can be described as the place where the waning moon sets on the horizon, whereas Mannefurt probably refers to the progenitor Mannus. Further north lies Niflheim, today's Nievmheim, where the sparks from Muspelheim (from the volcanoes of the Eifel) flew to. The gods accompanied, as in Guido Reni's picture, the muses, the

*) From my book: "The most beautiful songs of the Edda".
**) Gulifax - golden mane.
***) Alfrad - Sun Chariot.

Sun. (Alfrad --- Rad d" Wen "der der der Lichtgenien). Heimdall has its site at the later burnt bridge connecting Asgart and Mittgart. This led over an arm of the Rhine at Refrat, where the village of Brandroster is located. From there, Heimdall strides to the castle of Freya, who as the Margearüt goddess is called Menglada. At Borne MimirS stands the rosy sky castle of the Jeweled Ones, which turns further and further to the east (meng, msnz --- turn) the closer the sunrise is.

After this explanation, may those who still doubt and ignore my book "Asgart and Mittgart" name "me other region that topographically outshines this poem. Note also the beauties in and of themselves. What a difference compared to today's naturalistic depiction! Everything is alive and vivid despite the deepest symbolism. The silence of the avenging and the rushing fullness of light of the coming morning are opposites. Only Goethe offered something similar in his Faust prologue.

Just as, according to Karl Blind, Odysseus as Odinfohn is the wanderer on earth, as Odin is the one riding on his mantle in the storm, so we see in Orendel the son of Orion, who aims like him. Indeed, we can go one step further in the etymology and also describe the Swiss hero Tell as the one who aims. (This will greatly please the Swiss, to whom Schiller gave such glorious glory, because the previous interpretation that Tell came from "Tellen---Zahle" and that Tell was a peaceful taxpayer is too strange). The Orendel legend is also reminiscent of that of the blacksmith Wieland. Orendel's father is said to have been King Ekgel. Wieland's brother Eigel is the greatest archer. Of course, Orendel can also be described as "the little Orion, or the son of Orion", but more appealing is "the one who aims like Orion".

The wonders of the old myths have not yet come to an end, but unfortunately they are no longer as poetic as in our. Pagan times: The Holy Skirt of Trier has made people rich through the sale of rosaries, amulets, tracts (one of them says that I described the skirt as genuine) etc. and provided the railroads and hoteliers with large revenues, but it would also earn some literary scofflaws a total of 150 days in jail. That must be an unusual skirt! - Thorr, who has the cloud hat as a cloak of invisibility that makes his heroes invincible, gave his cloud cover, i.e. his gray skirt, to Orendel, who, according to legend, donated it to Trier Cathedral. When I visited the sacred skirt, which had become Christ's tunic, in 1891, the spiritual guard asked me whether I would like to consecrate an object by touching the skirt. I handed him the pen with which I had written these lines. "O vestis inconsutilis! ors pro nobis! and forgive my objection that you are nothing more than mummy canvas in the Trier wine country."

VI. The Phaeton Myth

is so specifically Greek that the assertion that it comes from the Lower Rhine initially only arouses astonishment among the Greekophile Germans at such unheard-of boldness. They are under the spell of habit and don't want to be disturbed.

One must therefore beg for the grace to examine the reasons carefully so that what is merely inconvenient is not considered absurd. First the question: Is it not very striking that the astute, highly educated Greeks possess myths of whose land of origin they had only a dim idea? Where do the Hyperboreans live, where was the land of Aea and Erytheia, where was that of the Hesperides? Which paths did Hercules, the Argonauts, Jason, Odysseus etc. take? Did it not gradually emerge that the shores of the Mediterranean do not correspond at all to Homer's descriptions? As is shown in my book Asgart and Mittgart, the Greeks only knew the Jsther (the Danube), the Rhine was only rediscovered by Roman travelers, i.e. brought to the general knowledge of the civilized peoples of the time. But the Romans were much less likely than the Greeks to possess the original legends that Homer used and therefore had less interest in researching these myths. If the passages in question are therefore rare, it must nevertheless touch us like a ray of light that the Romans regarded the Rhine as the Eridanus, after having previously transferred the Heliades and Phaeton's fall to the Po and the Rhone. But German scholars have so far preferred the Vistula, because it flows not too far from the Amber Coast. This is where the poplars into which the mourning sisters of the Son of the Sun were transformed are said to have stood. No special topographical features, ancient field names, etc. were required. One prefers to believe in the far rather than the near. Now examine first the core of the myth, then the topographical features and especially the ancient names, which are presented in the following:

The son of the sun, Phaeton, the shining one, wants to mount his father's chariot and steer the fiery steeds in his youthful ardor and full of unbridled ambition. Where are the lands of Helios? The Greeks say in the far west on the Okcanos. This reached as far as the Siebengebirge in ancient times.

In the previous chapter we learned about the solar orbit, which in Asgart and Mittgart stretches east from the heights of Rinde- roth to the west, where Nörvenich (the place of night) is the opposite of Höderat, Delling and Tag in the east. (Hödur --- god of twilight, Dellinger --- the morning god).

On this route we find the brewing coal region near Eil, which stretches from Lohmar over the coal mountains near Siegburg, Zündorf, Sürth and Brühl to Berrenrath (Brennrath). Between Zündorf and Sürth flows the Rhine, the fizzing Eridanus, into which Phaeton crashed, while the sun's rose drags the glowing chariot over the earth, burning it and drying up swamps. But the ancient field names say even more: the Hellental, the Ellerberge, the Sonnenberge near Freyrsberg (Volberg), Elsdorf, EU, Poll rc. are not only reminiscent of Helios, but also of his daughters, the Heliades. But how is it, I hear the question, that these amber (Brmnstein) weep? Pytheas of Marseilles tells us that the Gutons, who lived on the 150-mile-long Baltic coast, sold the amber they cast out, especially in spring, to the Teutons on the Rhine. (Trade around Denmark was too dangerous, and so we may assume that the highly prized amber (electron) reached the Romans overland from the Rhine. Nor can we reject the assumption that originally only the resin tears of our fir forests were in question, and furthermore that amber was also found on the Rhine before the silting up of the Rhine arms. As far as the poplars are concerned, they have just as much resin as the weeping willows, but they gained importance through their incessant rustling (päppeln), because the lament of the Heliades was immortal. Let's take a look at the lignite that is almost openly visible in every region: The next thing that the naturalist assumes is that the earth was burnt because the sun came too close to it, because forest fires have no such effect. Nor does the extinct lava that Surtur ejected into the Eifel mountains burn like coal. If Lohmar is reminiscent of the dissolving swamp, Zündorf is reminiscent of the blazing dwellings. Since the ancient myth has been forgotten, the name Sunnadorf was very eruditely written in the Middle Ages, but the people prefer to keep the old name.

It must be readily admitted that the Greeks elaborated the myth beautifully and shaped it according to their world lore. The inhabitants of the shining heath (Mahner Heide), where Helios was at home, where the Aea and Erythaea of the Greeks lay, were the bright-eyed Aethiopes. These became scorched Negroes, i.e. black Aethiopians, through sound affinity. As Rhinelanders, we politely reject this corruption, because the Phaeton myth originated on the Rhine, on the Eridanos. It was so outstanding that this river itself was transferred to the sky. Aratos wrote in 270 BC in reference to Phaeton's fall from the steaming river: "What remains of the Eridanos, the stream of misery, that now reaches up to Orion on the left under his foot.

Now the final question: Where else did the Phaeton myth originate? Who doesn't cheer with: "On the Rhine, on the Rhine, on "our"

Rhine!" The Greeks received this myth from "us; but without their literature it would be lost to us.

Anyone visiting Bensberg, the center of Asgard, should not fail to admire the ceiling paintings in the domes of the eastern castle towers, which were painted there two centuries ago. Pellegrini painted the Fall of the Titans and the Fall of Phaeton there. If you look out of the upper castle windows, or from the equally high Hackberg Mittgart, the sunny meadows near Eil, the Mahner Haide - attract us the most. - When did the legend originate there? I estimate its age to be at least 5000 years, because 3000 years ago the Achaeans, Danaans and Jliers had already forgotten their homeland.

VII. Nectar and Ambrosia

Some time ago, a Hamburg philologist claimed with scientific pretense that the popular dessert "Arme Ritter" was identical with the dessert of the gods "^mi-itts,". This droll article, published in several newspapers, prompted the following study:

Nectar and ambrosia were already regarded by Homer as food for the gods, but it remained doubtful what was food and what was drink. Homer also regarded ambrosia as a sweet, fragrant ointment that healed the generally invulnerable gods, e.g. Aphrodite, who was wounded by Diomedes.

Inasmuch as Homer utilized the ancient Aryan myths originating from As- and Mittgart, and these are also often contained in the Bible, the proof that nectar and ambrosia, as milk and honey, originate linguistically and locally from our language set should be of interest. The root word in nectar is "nek". The neck feeds from the streams, which are the milk of the fields. The final syllable tar, like bar, is Germanic. Kluge traces neck, nix and nig back to the Greek niptsin --- to wash or bathe. Since washing and bathing are associated with tilting or nodding and floating up and down with the waves, we have to agree. Furthermore, it is probably based on the fact that the murmuring brook personifies chatting teasingly. In our legends of mermaids and of the Wasserneck, the teasing and deceiving is predominant. The 'I' in Nektar cannot be strange, as it is missing in our German river name Neckar. If we thus trace nectar back to the milk of the meadows, we find confirmation that the spring ölimirs Born, which rises at the Erdaburg behind Bensberg, is today called Milch born. Another spring near Bensberg is called Oli- fant. Olifant means alb-speaking. (Olb - Alb, fari - to speak.)

It is easier to prove that ambrosia is honey. Honey is eaten as food and drunk diluted as meth. Ambrosia is derived from Jmbe ---- bee. Similar to Emse, Jmse is --- ant, Jmb and Amb can also be the same. The derivation from the Arabic ambergris ---- resin is less valid, as ambergris received its name secondarily through its similarity to honey; resin is tree honey.

If we consider that milk and honey are older foods for humans than agricultural produce (e.g. bread), then the longing for the paradise of childhood, where milk and honey flow in the promised land of "Eden" and bread is not earned by the sweat of the brow, is very understandable. Milk and honey cannot, of course, be a special advantage of a single district, but it should be noted that in Asggrt and Mittaart the field names refer very frequently to milk and honey. In addition to the legendary Milchborn, we find the heaths and villages named after bees, e.g. Hummelbroich, Hummelrath, Bremen ---- Bremse, Bremer-Heide rc. We can derive the Flehbach, which flows from Hummelsbroich through the meadows of Mittgart, from Honigfladen, as the d in Fladen is dropped in French and English. The derivation from flach is related.

Deriving Flehbach from fliehen, or even from fliddig (impure), is not possible, as the stream flows slowly and clearly. Flat - schön (unflat --- unattractive, ugly) would be more likely. But since the Milchborn joins the Flehbach and flows into the center of Mittgart, where Jduna's apples grew, we can assume that this is where Eden, where milk and honey flow.

This was remembered when the emigrants longed to return to their ancient homeland. In Palestine, where they settled as Amorites, Philistines, etc., the Aryans found the Garden River (Garden) and the Lebanon rising in the east. The Jordan flows into the Dead Sea, just as the Rhine flows into Niflhcim in the land of Brittia. There they believed to have found a similar Asgart and Mittgart as an Eden of promise, where milk and honey flow. - The Semites inherited this legend.

The Persian gods' potion Haomo and Saoma is also reminiscent of the food of the gods, Amritta. Here too, the relationship with Honig-Seim is very close.

Coming back to "poor knights", we would probably not be wrong to cite the custom of the lansquenets, who soaked the captured stale bread in milk and baked it with more or less sugar or honey. So this dish has only the sound of the word in common with amritta.

VIII. At the Center of the Holy Lands

lies **Brandroster** near Refrath between Mülheim and Bensberg, not far from Jdelsfeld (Jda- feld). Mr. I. Keller owns the "Steinbrechs" estate there with a large inn. He wanted a brochure for his numerous guests, in which the most important facts about the local history are given. I was happy to comply with this request. An excerpt may also be welcome to those who live far away, as some new and some familiar things are described in a different light.

For many, it is enough to take a nice walk in the woods, breathe in the fresh air and enjoy the good food offered by the innkeepers. The change from the pavement of narrow streets to flowery meadows and forest paths, and to hear the singing of little bows instead of the rattling of carriages, is certainly the main thing. But when we realize that we are standing on the sacred ground where the most beautiful and important myths originated, surprise is followed by joy.

Then we proudly spread the great discovery that we are in the center of the sacred lands of our ancestors and that our flumams and topography correspond to the myths that we previously assumed had come to us from the icy north. Of course, the imagination must help, for the land has changed a great deal over countless millennia, especially in the water-rich lowlands.

What does the name Refrath mean? The place of worship where the wheel of fire was turned on the reef. The ocean flowed through the floodplains of the Lower Rhine as far as the Siebengebirge. It was bordered by the Eifel and the Bergerland. On the gentle slopes at Steinbrechs and at Hebborn near B.-Gladbach, the ocean deposited the shell limestone with many other interesting fossils. The name Refrath therefore has nothing to do with deer, however numerous deer were in the Franconian and royal forests. The subsoil of Bmsberg and the surrounding area consists of Devonian Lenneschiefer, which alternates between clay shale and sandstone. Mining from the oldest times yielded silver-bearing lead, zinc and iron ore. Devonian limestone and tertiary layers of clay, sand and lignite often lie above the Lenneschiefer. Greywacke is strongly represented, but volcanic rocks are missing. The hills of the Berger Land are labeled as oases on paleographic maps. These were very important in Europe when the large lowlands were covered by the ocean or by glaciers. It can therefore be assumed that the first beginnings of civilization were more possible here than elsewhere. When the ocean receded, for a long time em

Marsh area into which the Rhine poured in many tributaries. One of the main branches flowed past Refrath. Since we also find brown coal in the vicinity, we can assume that mighty moors and forests formed in the swamps, which later sank and were increasingly covered by the sea and by large floods of mud, sand and debris. The Strunder-Bach, Milchborn, Olifantbach, Flehbach etc. probably originally formed deeper incisions before they flowed into the arms of the Rhine and thus had a shorter course. More and more the Rhine was content with its main course and only showed its old bed during floods. Furthermore, field names prove where we have to look for the old Rhine arms, marshes or swamps, e.g. Lohmar, Heumar, Meerheim, Brück, Brandroster, Dellbrück, Flachroster rc.

The seepage of the streams rising on the Dreibornberge before they reach the Rhine suggests that they flowed into an old branch of the Rhine which has silted up and is now connected underground to the main stream.

The solid limestone marble was erupted from the earth's crust millions of years ago, while the limestone shells were deposited on the seabed. The development of the lignite on the Refrather Heide is more recent. If the Milchborn came from the mountain breast of the Erda (behind Bensberg), the Flehbach (Fleh or Flahn honey) flowed through meadows where the bees provided sweet food. In prehistoric times, the ancestors had a well-supplied table. The forest provided game, the streams and arms of the Rhine provided fish, the meadows provided milk from the streams and the bees provided honey. Livestock farming, which provided milk and cheese, was soon joined by an abundance of fruit. Finally, arable farming, which requires sweat to work, provided oat bread and vegetables. The area was considered the most fertile and was well protected against evil neighbors.

But a plague of the worst kind loomed in the south. There, the volcanoes increasingly began their devastating work. Smoke and fumes darkened the sky at times, and the earth shook as the subterranean forces raged. Memories of these catastrophes are preserved in the songs of the Edda. There is no region on earth to which they fit better than our surroundings. Even if they are poetry, they tell us what happened in our region and how our ancestors interpreted it. The heroic songs are of course more recent.

First and foremost, the myths of our ancestors deal with the creation and order of the world. The forces of nature are in constant battle, because the forces of light and night, i.e. the beneficial and harmful ones, win and lose every year. The Aryan religion was based on the cult of fire. This is the oldest, for without fire there is no existence worthy of mankind

Possible. It illustrates the deity named after the three properties of fire. It has heat, light and embers. The warm breath of life (Od em)^Od in permeates matter and animates creatures, the holy light Wi-li illuminates the Wett, Wih or Weh, the glow consecrates and purifies. These celestial powers form the three gods (Tri-di), who are always united as brothers. Later, Baldur, the sun god, and then Freyr, the giver of light and wealth Wili, and the lightning god Thorr or Donnar, who is also called Wsor, represented Wih or Weh. The light gods of the sky join forces with the earth goddesses: Erda, Herka, Frigga, Rinda, Sif rc., for everything was organized according to human measure and poetically personified. We are presented with a large, well-ordered divine family, as it were, in which the tasks of spreading order and blessing on earth are distributed. However, the events that people observed at the time did not suggest an eternal order. Sunshine and rain, frost and so on alternated regularly in summer and winter, and Thorr restrained the encroaching fiends from Utgart, but on the borders of Asgart and Mittgart, as mentioned, the devastating volcanic forces raged at times and threatened the Pond of Light. Thus Odin's sole rule was called into question: the grandiose notion arose that he had brought about his downfall and that of all the gods of the Pool of Light by breaking his treaty.

If this grandiose poetry had originated in Asia or America, it would rightly be marveled at as the most sublime poetry. How much more does it deserve our interest when we learn, with the most concise evidence, that we live here, at the center of these events, and that these myths were composed by our ancestors and bequeathed to us as our most sacred heritage. If in the following the origin of the world and the gods who order it is briefly described, one may ask whether such a similar topography of such myths can be found elsewhere? But if one has found the core of the Aryan myths, this means a new basis for the entire mythology of the Aryans. The Edda, of course, describes the creation of the world according to the naive knowledge of the immediate surroundings at that time: The primeval matter lay chaotically without life when sparks flew from Muspelheim, from the area where it is Muspelig-warm, i.e. from the south, into the foggy region to Niflheim. The southern volcanoes of the Eifel and Siebengebirge mountains sent sparks northwards to Nieventzerrn near Neuss. Now life came into the matter. The primordial giant Jmir, which means the world, came into being. With the giant's daughter Bestla, Bör, Jmir's grandson, fathered the three sons Odin, Wili and Wih, who founded Asgatt and Mittgart after they had slain the primeval giant Jmir. They cast his eyes as the sun and moon arr

The sky is formed from his skull, the clouds from his brain, the rocky earth from his teeth and bones, the sea and the rivers from his blood, the forests from **his** hair, but the garden of the gods "Asgart and Mittgart" from his eyebrows. The creation of the light-hostile Albm is attributed to Loki.

When everything is well arranged, the three divine brothers find an oak and a lime tree (^sk and Lmbla) on the beach (i.e. not ash and elm), from which they form the first pair of men: "Odem gave Odin, Sinn gave Hönir (nickname Wilis), blood and blooming color (Muth) gave Lodur (nickname Wihs or Thorr's)."

The Embla-Jmbm-Bimen tree is the nurturing, maternal tree through its blossoms.

At the beginning was the golden age. The clan of the gods gathered for consultation on Jdafelde (Jdelsfeld) and determined the order of the year and the days by moon and full moon, morning, noon, evening and night. Then they played with golden balls and created all kinds of tools, devices and jewelry.

This lasted until Nornm- came from Riesmheim (from the north), which lifted the timeless bliss. They signify past, present and future. The fate of the gods, like that of humans, is determined by the past with unrelenting necessity. Urd is the name of the Norne who knows what has become, Werdandi represents the present, the constantly becoming, Skuld spins the thread of events that the future owes us.

It is not for nothing that the three Sisters of Destiny sit by the World and Life Tree, which is also an oak of judgment. They know the fate of the world, the impending doom of the guilt-ridden, now ruling gods. The tree Jggdrastl (Jgg-oak) stood on the Mergelberg near Forsbach as an oak of judgment, but it was also enthroned above the castle of Valhalla, which was assumed to be at the Strunderbach, at the Jggler Hof. On Speeresspitze, in the middle of the earth, the World Tree, whose nests with blossoms and fruits are the constellations, turns every year in the North Star. Odin is worried that his kingdom is coming to an end and seeks out Wala, the eldest Norne. He comes guilt-ridden, for eo, seduced by Loki, has broken the contract with the ice giants, to whom he pledged Freya when they built him an impregnable castle. The winter demons are therefore hostile to him, as are the forces of the underworld, because he used cunning and violence to get the Rhinegold back from Alberich, who had stolen it. In Völaspa, the song of Wala, the creation and downfall of the Well, i.e. Asgard and Mittgart, is described in a magnificent manner, but a historical event reported by Tacitus is also alluded to.

A religious war must have taken place through immigrants, as the world of the gods is supplemented. In the circle of the ele--

The powers of the sky are the representatives of culture, shipping, agriculture and even poetry.

All this takes place in our immediate vicinity. It is said that the Banen or Wähnen (the shining ones) arrived by ship and founded Noah tun, the city of Nachen. They gained a large following because they also knew how to roast barley and brew beer. The progenitor was Njörd, the Norse. His son was called Freyr and his daughter Freya. The followers of the old cult of light found their rule threatened. War broke out. Odin threw his spear over the Sharm, thereby consecrating many warriors to death. This was, as the Wala tells us, "the first war on earth." The brave Banen were victorious and broke the Asm wall. Peace and an alliance were made, with Njörd, Freyr and Freya being accepted into the ruling family of the Asm ivurdm. The Celts were probably pushed away from the right bank of the Rhine at this time.

If we look at the map of Asgart and Mittgart, the center of Mittgart is Jdafeld near Mülheim. The main bridge at Brandroster, which led to the center of Asgart to the Milchborn (Mimirs-Born) and the Hackberg (Hackelberg), i.e. to Odin's headquarters, lay on the border of both areas. Just as in Homer the gods and goddesses hold merry feasts on Mount Olympus, the gods also invite each other in ancient Germanic poetry. It gives us food for thought that there was also a seat of the gods on Mount Jda near Troy. In addition to the ancestral seat of Odin (tstioä-skiLlk) on the Hackberg, where there is the most distant view, Jdafeld is the meeting place of the gods. There are pagan places of worship all around: Wichheim is the Wingolf of the Edda, where the goddesses are enthroned next to Jduna, and where in the grove Gläsir (now Glanzwiese) the golden apples of Jduna grew, the consumption of which does not age the gods, thus making them youthfully immortal.

It is highly interesting for our local history that here, where Heimdall supervised the bridge leading to Asgart, we find ourselves, as it were, in the center of the former world. This discovery was made by Mr. Ernst Hymm in Mülheim, because he noticed that the oldest field names are arranged according to the celestial regions. If we take Jdafeld and Bensberg as the center, the names of the sun and embers lie to the south and those of the night and winter storms to the north. The sun rises in the east over Rindas Höhen (Ründeroth) and apparently closes its course in the west, where Nörvenich near Düren lies. Höderath near Overath, like Delling, means twilight. It should also be noted that the Brüderstraße leads from Refrat eastwards in the direction of Höderath. It commemorates the fratricide, when Baldur is slain by Hödur. Baidur is the sun god. In Crete he has the name Abelios instead of Helios and Apollo. (The stone krmz on the Brüderstraße

inscribes only a robbery-murder, but not a fratricide. (My song "die Brüderstraße", composed by Bürger in Rath, corresponds to the earlier view).

The sun seems to go from Rinda's heights over Dahlhausen (Dahl-Tag), Volberg (Vol is Freyr's byname), over Forsbach (Forseti is the son of Baldur and Nanna), over the Wiersberg (Wih- Glut) and Frohnensiefen (Froh--Freyr), Lüderich (der Lohende), Venauen, (Freya^Vanadis), over the Ellerberge, Eil and Elsdorf (related to Helios), over Brand, Lohmar, Zündorf, Ränzel, Sürth (Surtur), Weiß to Brühl, Berzdorf, Berrenrath Benzelrath to Nörvenich. The volcanic eruptions to which the Walberberg near Brühl refers, as well as the rich brown coal area, may have been the main reasons for the glowing names there. The earth there appeared to be burnt, as it were. Poll near Deutz refers to Apollo, and Kalk near Deutz (-- German), since in India the sun god is called Calci, the shining one. Ensen comes from Ansen, the older name of the Aesir (gods of light). Helios is the one who hurries through the sky.

To the north of Asgard's main hill lies the famous Totenburg. Valhalla (Jglerhof). Burscheid is Burs Heide, where Thrym, the Boreas of the Germanic tribes, ruled. Nearby is the Blasberg. The Wollersberg. at Eifgenthal is Uller's (snow god) home. Bellinghausen takes its name from the storm god Beli, whom Freyr slays. Alk in Alkenrath means north. Pfaffenberg is the hissing, puffing wind mountain. The sharp Bies wind gave Biesbach its name. Norf on the Rhine means the night area, like Nievenheim the foggy area.

If it is surprising that a single farmstead, such as Jda- feld, is connected with a myth that is thousands of years old, note that everything must be correct in context. Nor does it matter that a place or farmstead has remained small. The author wandered through the handsome town of Kalk as a boy, when there were only a few huts next to a chapel. If, therefore, the Gierathshof on the Strunderbach, not far from the Steinbrechs, is also mentioned in the following, it should be noted that a description of the Edda, which is of great importance for mythology, applies here quite perfectly. The Lord of Heaven is looking out with Frigga from his high seat (Hackberg-Hackelberg). His gaze lingers on the farm of Geirod, an hour away, of which he is told of evil things. It was said that Geirod had cheated his brother Agnar out of his inheritance and that he was now living in servitude to the hard-hearted man. Odin arrives as a simple wanderer, but Geirod mistreats him by making him thirst between two fires. Only Agnar takes pity on him and secretly treats him to a potion. Now the grumbling Odin (Grimmner) reveals himself and appoints Agnar ruler of the sacred lands, which he describes "in detail". The drunken Geirod falls on his sword at the sight of Odin and dies. Almost

All the names Odin mentions are nearby: Gladsheim is Gladbach, Eithal or Eidalir is the Eifgenthal behind Altenberg. The Senkbach is the Strunderbach, which descended from Spitze to Herrenstrunden. Alfheim is probably Lustheide. The people speak Luhsheed. The Luhsen are the cunning Alfen and Alben. Walskialf is probably the Dreibornberg, from which the three Wälbäche
flow from. The Jglerhof is not mentioned directly, but the verses only hint at it: "Goldig glostet bei Gladsheim weithin Walhall und Tundr tönt um Walhall." Thorr's seat is said to be Thrudheim (Starkheim). This name does not exist, but Torringen does. We must also assume Thrymheim to be one of the northern mountains named after the roaring, roaring storm demons, e.g. Blasberg. Volkwäng is probably Aue, because
it is said that Freya had the castle of the dead there. The Mäusepfad, the path of the dead, leads to Katzberg and Aue. The town of Noahtun is Mülheim am Rhein, because it has a ship in its coat of arms.

There are, of course, no more names to be found, but remember that the songs were written down when the emigrants had already been in Iceland for three centuries, and the skalds invented names that corresponded to the meaning, e.g. Glitnir as Glittering Castle, Breidablick-Weitblick-Weitblick. Odin's promise says:

In Himmingbura reigns
Heimdall the hag.
In the cozy hall
Drinks excellent meth
The guardian of the gods.

Since Heimdall guarded the Asenbrücke Bis rost, this sky castle must have stood not far from Brandroster, perhaps near Steinbrechs, and so those who stop there may well emulate the example of the old gods. The linguists have had to shake their heads about Heimdall's origins, for the Edda says that he had nine mothers who were sisters. I was able to prove from the fire cult that Heimdall's nine mothers were nine different plants. If these are burnt on the altar at the same time, the collapsing flames signify the primordial light "Heimdall".

These nine herbs probably corresponded to the "Kruckwösch", which is consecrated by the church today to ward off evil.

The Edda names gods that correspond to the field names of our region, e.g. Thorr's brother is called Meili. Mielenforst lies near us. Vingst takes its name from Vingnir, Thorr's foster father (the kindler of embers). Ostheim probably refers to the spring goddess Ostera, Rollshoven to Roland, because Roland is the surname of Thorr, who wields the rolling thunderhorn.

The place of Modi, the son of Thorr, is contained in Mutz.

On the left bank of the Rhine we find Möderath and Mehlem, which used to be spelled Miehlen- heim and corresponds to Mielenforst.

The nut tree is probably also related to the Jda or Jduna myths, as the woman stolen by the storm god Thiassi and freed by Loki is transformed into a nut. -

Bragi's Bannenwald is mentioned in the Helgi song. We can assume Bannencamp, because the song god Bragi lived not far from Jdafeld as the husband of Jduna.

Before the windfall (1885), the Erdaburg was overgrown with slender tall fir trees, so that the ramparts leading to the summit were clearly visible. The earlier interpretation that ramparts were built there as a fortification or defense against enemies is not tenable, because we are dealing with the cult of the sunflower stolen in winter.

The correspondence of the Skirnir song with the Hackberg, the Erdaburg and Gummersbach is also striking proof that the Edda was composed here.

Just read this wonderful spring poem from ancient times and note the topography: the sun god Freyr longs for his sun bride "Gerda" (or Erda), who was stolen from him in winter. He climbs to the highest height in the center of Asgard, reserved for Odin and Frigga, and watches as his fine bride stretches out her arms full of longing for him and her earth castle in Gymir's, or according to another reading, Gumer's winter garden. The air flickers around her white arms. Freyr's childhood friend "Skirnir" (snow runner) asks about his displeasure. He replies: "Grazing and grazing still forbid the covenant." Skirnir then offers to ride to Gerda in the realm of the dead if Freyr gives him his horse, which rides through flames, and his sword (the sunbeam), which swings by itself in a fearless hand. Thus he passes through dark valleys and forests into the winter region of Gymir. Gerda girlishly wants nothing to do with Minne, spurns the most precious gifts and incites Skirnir to make the most terrible threats. When he tries to make them irrevocable with runes, Gerda confesses that she was only joking and wants to meet Freyr in the well-known grove after nine days. Skirnir announces the good news to Freyr that the sun and the earth will soon celebrate their spring wedding. The Erdaburg lies on the high Hackberg, which takes its name from Odin-Hackelberg. Not "too far" away to the north-east we find the very high mountains near Gummersbach, which keep the snow longer than other mountains. This is where our ancestors adopted the rough Utgart. If you are looking for the loveliest, most pleasant deciduous groves, wander into the valley behind the Erdaburg, where the Milch- or Mimirs-Born rises. And now ask yourself whether such poems are written in icy Iceland, where a birch barely grows room-high

could? Of course, our virtue is to despise what is not far away, and to "suspect" the most beautiful things miles away in foreign parts of the world and to underestimate our own with all too much modesty.

Our children have been learning the legends of Siegfried and Brunhild at school ever since Grimm's fairytale book became popular. But it was Richard Wagner who most powerfully aroused the interest of the entire educated world in these characters. The operas "Rheingold", "Walküre", "Siegfried" and "Götterdämmerung" offer the most sublime of the old Germanic myths with wonderfully moving musical images.

It must touch us wondrously that the origin of this profound poetry lies close to us. Of course, neither Richard Wagner nor W. Jordan were aware of this, for it was only from the topography of the Edda region that I discovered the reason for the magical power of Les Nibelungenring, which conferred the power of rulership. We come closer to the question if we note that the wedding ring does not mean <in a link of a chain, but co-rulership. The bestowal of the ring and staff elevated the bishop to co-ruler. The archetypal symbol of heavenly power is the rainbow ring.

Once the winter and storm demons have been chased away, Odin's victory sign appears in the sky. It symbolizes the mighty bow with which he sends the arrows of the sun. Only Odin's sons, such as Odysseus, can bend the bow, which does not bend for others. The rainbow closes as a ring in the earth. The Edda tells us that when Baldur died, Odin put one half of his ring on the funeral pyre so that his son could rule Hela in the underworld. Skirnir promises Gerda, Freyr's sun bride: "I will give you the ring that lay in the meadow, the favorite of the Aesir. Eight of the same swell in gold every ninth night." Since night means as much here as day, the frequent return of the rainbow is probably alluded to. In the darkness of the lower atmosphere, the rainbow often appears like a fiery blaze. Natural science explains that the iridescence is caused by the succession of falling drops. Since in the Edda the rainbow is called Traupnir (dripper), one would have to assume that the keen eye of our ancestors was based on the dripping in the dark cloud wall. But dewy clouds drip without forming a solar ring. Back then, people naively believed that the rainbow dripped gold. Since gold was found in the Rhine sand, it was regarded as rainbow gold, with which the magic and ruling power of Odin was associated. The daughters of the Rhine therefore had to guard it so that it would not fall into the hands of Odin's enemies. This very simple interpretation is confirmed by the rainbow bowls from the early Middle Ages. These small coins show drops of gold in a shallow bowl.

Whoever wins the Rhine gold becomes co-ruler of the world. The ring forged from this gold thus threatened Odin's sole rule. The assumption that 'all' beings pay homage to love led to the saying that only those who curse love could steal the Rhine gold.

Richard Wagner logically realized this basic idea. Alberich, the king of the black albs, is furious that the lovely mermaids are mocking his courtship; he therefore curses the Lieba and takes the stolen gold to the underworld, where Mime has to forge the ring for him. Now the reign of the gods of light is threatened. They induce the winter giants to build a mighty castle for their protection, promising Freya as a reward, but redeeming it with the hoard of gold that the Nibelungs keep safe. Odin and Loki force Alberich to hand it over. But the ring, which Odin wanted to keep, passes to Fasolt, whom Fafnir slays, cursing that the owner will perish. The latter, as a dragon, guards the hoard and the ring until the hero who knows no fear finally arises in the Wölsungen dynasty. After slaying the dragon, Siegfried gives the ring to Brunhild, whom he has freed. The forgetfulness potion causes him to snatch it from her and carelessly keep it instead of giving it to Günther. Brunhild realizes that she has been betrayed, Hagen kills Siegfried, but the dead man refuses to give him the ring. Brunhild gives it back to the Rhine mermaids. The legend remains alive that the one who owns the Rhine gold, i.e. the Rhine, is the most powerful on earth.

This red thread runs through and entwines the legends and myths which the Edda contains so abundantly and which took on a different color in the Middle Ages precisely because they were spread from the ancient homeland to Denmark, Iceland, Norway and Sweden, to Worms and Budapest, etc., and because the pagan mythology was gradually forgotten. However, as soon as it was possible to discover the correspondence with Asgart and Mittgart from all the field names between the rivers Sieg and Wupper, the clarification of obscure passages became self-evident. Just check: In the prelude "Rheingold" the music paints the emergence of the world out of chaos. The Edda reports that sparks flew from the south, from the warm Muspelheim, to Niflheim, awakening life in matter. South of As- and Mittgart lies the vast, volcanic region of the Eifel and Siebengebirge mountains. The fire sheaves sent sparks into the foggy region of the north. Near Crefeld, as already mentioned, lies Nievenheim. Now the world was created, which the brothers Odin, Will and Wih organized. On the sacred heights in the east they founded Asgart, the (Garden of the Aesir) and also the rich Garden of the Middle in the plain, where the Rhine flowed in several branches and protected the settlements. Look mau from Jdafeld to the

main height of Asgard, the rainbow appears as a kind of bridge over the branch of the Rhine that separated the two areas. But there was also a real bridge leading over and across. This miracle of engineering is called Bifröst in the Edda. It was erroneously interpreted as "quivering rest" instead of "swaying scaffolding", because later only the rainbow was assumed to be a bridge. But who has ever seen the rainbow tremble? Even when it crumbles, the sun's hoop does not tremble in the least. The Edda says that the Asen Bridge went up in flames and that Thorr must therefore ride through four streams to the oak of judgment. If he went from Torringen near Paffrath to Forsbach (Forsetisbach), where this sacred tree stood on the Mergelberg at the crossing of the "seven paths", then the Asenbrücke "Bif-rost" near Refrath was in the middle. There we find the place Brand- roster not far from Steinbreche. On a hot summer's day, when the arm of the Rhine dried up, lightning probably ignited the wooden scaffolding. We have also assumed the site of Hitnmingburg there, where Heim- dall, the god of primal light, was celebrated, for he oversees the bridge that connects Asgart and Mittgart. In Odin's "Raven Magic", we are delighted by the poetic depiction of "evening, night and morning." Everything corresponds to the topography between the Sieg and Wupper rivers. The passage reads: "Then in the east, where the rivers' springs rush (those of the Wupper, Agger, Sülz, Milchborn and Strunder-Bach), the ice-cold giant (Orion) stretched himself up and struck the tired and weary people into slumber at midnight with his sleeping thorn (Jacob's staff). With sinking arms, the powers sank. The necks nodded and the senses of all beings faded. Even Heimdall, the white sword god, staggered as if drunk, oppressed by slumber. - Giants and trolls also went to rest, where the outermost root of the world tree stretches to the northern edge of the vast earth. Soon, however, the day drove its shimmering steed out of the giant gate. Far above Mannheim (Monheim), the mane shone brightly, where to the north in Niflheim (Nievenheim) the darkness was fading. Gulifax (golden mane) pulled up in the chariot of light of the black elves (goblins) Ueberlisterin (the sun). Then the gods rose, accompanying Alfrad (the sun chariot of the light elves). With a bright horn call Heimdall strode on a resounding bridge to the dawn castle of Freya-Menglada."

From this ancient poem it is clear that the gods did not travel on the rainbow to Asgart to the castle of the "Frey", but on an echoing scaffold. No one ever heard the sound of the rainbow or the halls. It also corresponds topographically that after their feast in Mittgart (in Jdafeld) the gods move to their main castle, where Freya had her consecrated place next to the Hackberg and Ziuberg on the heights of the Mimirsborn. The Vanengoddess Freya is also called Bendis (Bendisberg-Bensberg). - The dawn moves on.

-horizon from northeast to east and southeast. Corresponding to this phenomenon, the song of "Schwipptag (the swinging day) and Mmglada" says: "What is the name of the house that is surrounded by blazing fire?" "The Glutumgleische swings annually on spearhead, comparable to the spinning top." (In other words, similar to the world tree Jggdrasil, which grows in the North Star and turns on the tip of the spear in the middle of the earth.

R. Wagner's tetralogy thus has its setting near Brandroster and also near Nittum, (Neidstätte) near Paffrat and on the Hirzberg between Nittum and Burscheid (Burs-Heide.) Everything is not too far apart in the Edda region. Of course, the imagination must picture an arm of the Rhine and a huge primeval forest with giant trees, rocks, bears, deer, etc., and refrain from prosaic farmland, forest preserves and factories, etc.

The fire rock of Brunhild with the waberlohe is found exactly according to the song of the forest birds north of Nittum: Fafnir, the hissing or puffing one (Fasold or Faffolt is the fasting, gripping or grasping one) lay on the hoard he had brought down near Nittum. The many caves there, in which the Mutzbach also disappears in places, suggest that it was the territory of the Alben or Niflunaen. Gnitaheide is the heath near Nittum. Jung-Siegfried travels through the sacred lands (Königsforst) from the Wolsbergen near Siegburg, i.e. from the forge-rich Sieg, to slay the dragon.

To the north of Nittum lies the Wibberzhof on the Hirzberg and Heidberg. The Hirzberg is called Hindagöll in the Edda. The Heidberg is also called. The little forest birds meld with Siegfried after he slays the dragon:

> A woman I know, a beautiful one. The golden gifted one
> be granted you. - Look at the courtyard on the high
> Hindaberge! It is surrounded by glowing embers outside.
> He was surrounded by noble rulers with billowing flames.
> On the stone sleeps the warrior's armor, And blazing the
> lime-tree foe deflects it.

If Siegfried heard the forest birds near Nittum, then the Waberlohe cannot be on the Feldberg in the Taunus or on the Brunhildensteinen in the Palatinate or in the Teutoburg Forest, because Siegfried sees them nearby. This corresponds exactly to the topography. What the other little woodland bird sings is also true.

Fate shows the wandering frog
the way. Green paths lead to
Giuki's hall. A daughter asked
the good king: You may buy
her, Siegfried, for grinding lard.

If Siegfried moves back south from Wibberzhof or Hirzberg through the green meadows of Mittgart, he comes to Uckendorf, where Giuki, the father of the Gibiche (Günther), had his seat near the old banks of the Rhine. (As is well known, the "G" is dropped from many names, for example "Odinsberg" instead of Godelsberg, etc.)

The Brunhildsteine in the Taunus mountains take their name from the Waberlohe, i.e. the very strong weather glow. Where mighty rocks protrude as primary rock, the electrical discharge is more luminous. The burning or rutting slag heap can certainly be related to Brunhilde, but the Wibberzhof takes precedence, because there are also stone mafses on the Heidberg or Hirzberg that cause a stronger weather glow. Above all, however, the text of the Edda only corresponds to "this" area.

According to Jakob Grimm, we have the "coldest documents to consider in names. Emigrants and traveling singers carried the most important Namm from As- and Mittgart to foreign, faraway lands, but where is the same grouping and correspondence? The Myrmidons of Achilles, whose realm cannot be discovered in and around Greece, correspond to the Nibelungs of the Edda. Marner says in the 12th century: "The Jmmelungen hoard lies in the Lurleifelsen." Immen are those who work in the underworld, in caves like ants. Like Siegfried the lord of the Nibelungs, Achill becomes the ruler of the Myrmidons. The ring of Gyges is also reminiscent of Siegfried, who was as powerful as a giant.

R. Wagner has wonderfully transfigured the Valkyrie, of which the Edda says: "There was nothing to criticize in the pure and glorious, no fault to explore. She fell victim to envious nouns of terrible providence." In the Christian Middle Ages, pagan mythology was forgotten, so that Brunhild was only a minor character, while Chrimhiw-Gudrun, in contrast to the Edda, was given the main role as an avenger. Atli became Atila; the Unterm or Ungerm who lived under the Rhine became Hungarians and the German Heunen or Hünm became Huns. Just as Siegfried is related to Achilles, so the Valkyrie is related to Athena. Tritogmeia did not emerge from Lake Triton like Aphrodite, but from the head of Zeus. Tridi is the epithet of Odin, because he represents the trinity of Odin, Will and Wih. Odin also has the name Grimmner. The Grimm Mountains lie near Altenberg and Odmthal. The Valkyrie

like Athena, is the daughter of the goddess Oater. The most noble Valkyrie storming along on thunderclouds is reminiscent of Athena armed with the aegis. Both carry out the will of the deity. Like the Valkyrie Siegmund, Athena protects Odyffeus. - The Greeks were extremely fortunate that Homer summarized the myths and legends in the most perfect form. We possess only fragments of the oldest myths and have to find our way through the confusion of changes. But we are uplifted by the fact that the myth tree of the Aryans was rooted in our homeland.

The topography of the Edda area also explains the name "Twilight of the Gods" or Regnarök. The reign of the ruling gods fades away, i.e. it goes up in smoke. In the powerful song "VolL8pä", Wala describes how Asgart and Mittgart go to gmnde until a new world is formed again. The guilt-ridden gods must succumb to their enemies. Who are they? The Aesir are in constant battle with the hostile forces of darkness and cold storming out of Utgart. They know that Loki, who is bound by them, will one day be freed from his bonds and unite with Surtur, the glowing demon of the deep, and devastate the pool of light with smoke and fire in the sky and on earth. This is the reason for Odin's eternal fear and worry. He senses the end of the world and therefore seeks to increase his power. He gathers the bravest heroes around him in Valhalla, the castle of the dead, where the Tundr rushes past Gladsheim (the Strunderbach). He creates a bodyguard of Valkyries, who ride to and from the Walstatt on sun-raids, and raises the mightiest heroes in the Wölsungen. - Think back to the distant past! The earth trembles ever more threateningly, where the bound Loki writhes in pain. Around 40 volcanoes spew fire and ash that darken the sky. The Rhine, the Midgard Serpent, emerges from its banks and carries corpses to the sea. Odin gathers his followers - but his reign comes to an end. After a long period of devastation, the volcanoes fall silent, the sky clears, Baldur returns, and the era of happiness and justice begins among blameless gods.

> A new sun will shine.
> "Tell me, when will the sun come again, When the wool (the darkness) has strangled her high in the sky?" A daughter arose from the radiant goddess before the wolf strangled her.
> Shining walks the ways of the mother's maiden, When gods are past."

The Rheinnixen play again with the rainbow gold and

with the ring that means for us that the world domination of poetry blossomed on the Rhine. Which river is richer in myths?----------

The time will come when not only the magic of the beautiful landscapes of the Rhine will delight all tourists, but also the places to which our most sublime poems will be linked.

If an art lover in Rome has seen the paintings by H. Prell in the halls commissioned by Kaiser Wilhelm II, he will certainly take notice when he learns on the Steinbrechs that the spring god Mimir painted there died near us. Then, after hearing the story, he takes the walking stick and heads for Erdaburg, where Mimir confirms to him in a most vivid way what our ancestors allegorically reported about him. Anyone who then climbs the Hackberg next to the Erdaburg and looks over Asgatt and Mittgart from Odin's high seat will understand this little book and the Edda songs much better through the foam.

Odin not only goes to Wala, but often consults with his wise neighbor Mimir, to whom he climbs down to the valley from his high seat. The spring god was already rushing before the creation of the gods of light, and so Mimir draws his wisdom from the most distant primeval beginning of creation. It does not take its name from the Latin memoria (memory) but from the nourishing mountain breast of Erda. The Milchborn flows cheerfully from the dark Hardt through the loveliest meadow valley into the wide, sunny Ebme. But there, in ancient times, it was absorbed by the marshes of the Rhine arms. In the most beautiful natural legend, it was said that the Asm had given Hönir and Mimir as hostages in their alliance with the Banen. But since Hönir had become too powerful because of the wise Mimir, they drowned the latter, but sent his head to Odin in Asgatt. Odin embalmed the speaking head (the spring) with herbs so that it would continue to give him wisdom. It also speaks to us.

The Cederwald forest lies close to Gladbach. Since cedars like those in Lebanon hardly grew in our climes, we can probably assume that it was a "cedar forest". Perhaps, as with the Semnones, there was a forest sacred to Nerthus, which only the initiated were allowed to enter and in which criminals and prisoners were killed. Nerthus is the daughter of Njörd, i.e. Freya.

Many want to derive the place Thurn from the Latin Turris--Tower. Certainly the Romans brought us great perfection in the art of stone architecture, but there is no doubt that the Germanic tribes had magnificent wooden architecture and also possessed towers. Many mottos have been preserved in Romanesque stone architecture.

The Flumamm Romaney, Rommerscheid, Romerskirchen,

Romhausen, Romberg rc. have no relation to the Romans, because they were places of fame of our ancestors.

It is reported from historical times that Veleda was sitting on a tower when she received the envoys of the Romans and Virilis and decided that the walls of Cologne should not be destroyed.

It is assumed that Veleda lived as a Bructer in the land of the Bructeri on the Lippe, but it is more likely that Thurn was her seat, as the many bridges over all the branches of the Rhine suggest that the people living here were also called Bructeri.

The priestess Veleda hardly lived in an area far removed from the Romans, but rather in the holy lands, where the bravest and most respected tribe had venerable places of worship. Legend has it that all the trees in the Frankenforst were considered sacred or inviolable.

Our region was so respected by the Romans as the most sacred cult area that they preferred to form alliances and not build fortresses. The battle cry of the Bergisch people in 1288 near Worringen was "Romrieke Berge" (glorious mountains). In contrast to the inhabitants of Colonia Agrippina at the time, those living opposite Cologne called themselves Germans. Deutz therefore does not come from the äuoäecims legio. "Deutsch" or "Dütsch" became "Düx" in Low German.

It is noteworthy that Caesar built the main fortifications opposite Asgart and Mittgart. Under Augustus, many Ubians (i.e. patricians or Oberm) were transferred from the right to the left bank of the Rhine (especially to Cologne, Dürm and Zülpich). When the Roman colony became the seat of the bishopric, Cologne overtook Mülheim and Buchheim, which had been far more powerful in earlier times. The area of Asgart and Mittgart, which had been glorious for thousands of years, lost its old aura. Monasteries and knights' castles provided little substitute.

With Veleda we step out of the semi-darkness of pagan mythology into historical territory. From some passages in Greek authors we can conclude that myths and events from the far west reached Greece and Asia through emigrants.

Tacitus is the main guardian of our region and cultural history. He learned the tradition of the immigration of the Banes. The night man Njörd, who settles in Noatun, is Mannus, who is called Manus instead of Noah in the flood legend of India. Mannus is the father of Tuisco, after whose sons Ascio, Jngio and Hermio the main tribes of the Germanic tribes were named.

Of course, the Romans gave their nmm foundations Latin names and these were changed many times after their expulsion. These foundations are more numerous on the left bank of the Rhine than on the right. It is also possible, however, that the Romans gave old Germanic place names after the sound of Latin.

srerten, but the people retained the original name, especially after the expulsion. It is therefore wrong to describe any Latin name as the original one. Of course, the scribes place the written word above all else, and the production of the deliberately altered pagan names is questioned more than the arbitrary spelling of the monks. Instead of accepting the abbreviations of Bendisberg---- Bensberg, for example, many believe that the spelling in documents is more important. (Bansbure, Beinsbure).

The goddess Freya had the surnames Vanadis and Bendis. She came from the Banen, the "shining ones", who gave the name to the Mahner Heide, and as a huntress was girded, i.e. tied with ribbons, similar to Diana. Bendis therefore means the girded one. Odin, as the wearer of the blue cloak of heaven (Haklu cloak), has the nickname Hackel. The midsummer fires were lit where his mountain abruptly borders the Rhine plain. The place where the new castle stands was therefore the burning place called Bernkuppe or Berenkubbe. This was dedicated to Freya or Bendis and was preferred to Hackberg, which was higher but more difficult to defend in the Middle Ages. (Bern - Brenn. Bernstein ----- Brennstein).

The soft grove, or cock, became the soft cock because the word "soft" was no longer deciphered as consecrated (place of consecration). The firebird Agnis was enthroned in every sacred grove, just like on the church towers.

On the Meßheide (not Meisheide) behind the Hackberg was the Ting. This was the main place of worship of the Germanic tribes in the sacred Gau of Asgard. The heath was used to measure out where each hundred (Honschaft) had its place. - Next to the seats of the main gods lies the Erdaburg and further north Herkenrath. In the oldest times this was Odin's wife, as the name Frigga does not appear in the field names of Asgard. The Herkenmühle mill is located near Rath.

The spelling Thorr is more correct than Thor. Torringer in Paffrath is authoritative. (Trudheim of the Edda is not to be found.)

Moitzfeld is the mountain from which Odin and his entourage set out at the turn of the year. Then he storms through the Milchborn valley into the Vanen region. The wild hunter Hackelberg is nicknamed "Ruwe-Zagl" --- Rauhschweif - by his companions. In the Middle Ages the meaning was no longer understood, and so Ruwe-Zagl became Rübezahl. It is very funny that in the Giant Mountains Odin became a turnip planter and turnip counter. He has a richly decorated hall in Schreibershau. In the not too distant future, a more beautiful one may adorn Odin's high seat in Asgart.

It is also interesting to note that the tree in which a man and a woman hid at the fall of Asgard and Mittgart stood at the source of Mimir, so that the people would not die out.

A man and a woman
remain hidden in the
planked wood of Mirnir's
tree.

The dew of the morning
is the most suitable meal.
The future people come
from both.

It cannot be our task to recount all the myths and legends of the Edda here. The lovely Jduna legends, those of Skadi, Nanna, etc. are better enjoyed from the Edda than from a prose narrative. Note also the sonorous beauty of the stave rhyme. Only Goethe, Heine, Jordan and Wagner have achieved something similar in the music of language.

It should come as no surprise that we also find names in the Orient that remind us of our homeland. The Old Testament, for example, mentions the Hittites. Who were they? We may well describe them as pagans of Aryan origin. The pagans only practiced their cult on the Helde. The popular pronunciation is Hed or Het. If the Amorites were people who lived by the sea, then the Hittites were probably those who worshipped God on the heath according to a special rite. The Greek word Hedone means delight. Hedos is the place of worship where the Greek temple stood. -

The sacred place of worship of the Hittites "Karschemisch" is reminiscent of the related field names in Asgart. Karre and Caroußel are derived from turning. Rademich, Müllemich, Schleuderdich (Schlodder- dich) rc. are places on the heath where the wheel of fire stood. Karre- mich became Karschemisch.

Nimrod is the mighty hunter before the Lord who ruled West Asia. Arabian legends bring him into contact with Abraham. In the book Asgart and Mittgart, page 95, it is shown that the Greek legends of Athamas, Phrixos and Helle lead to Aea, the island of the sun in the west, on the Rhine, and are closely related to the sacrifice of Abraham. It should not be too obvious that the name Nimrod leads us to the mouths of the Rhine, where Nymwegen lies. Rod refers to a Frankish place of worship where the sacred wheel of fire stood. According to Carl Blind, we can call the Phrygians a Frankish tribe. Nimrod got his name from his home town.

The Phoenicians are known as pirates who plundered the coasts of the Mediterranean and founded colonies and empires in several places. Like Alexander the Great later on, Nimrod conquered the rich lands of western Asia as far as India. He is glorified in many oriental legends.

His name is originally German, but until now we have not dared to call him our closest compatriot. Of course, according to the Bible Moses 1:10, Nimrod is a grandson of Ham, a son of Chus, and thus Noah is his great-grandfather. It says of Nimrod: 1,16: The beginning of his kingdom was Babel, Erech, Akkad and Chalne in the land of

Sinear. "From that land he came to Assyria and built Nineveh and Rehboth, Jr and Calah. 1,12 And Resen between Nineveh and Calah. This is the great city."

The first thing to notice is that Nimrod is supposed to be a Hamite instead of a Japhetite. Because, according to the Semitic theory, all people after the Flood are supposed to descend from Noah, it was overlooked that the three main races could not possibly come from "one" father. The Bible can therefore not be considered to have any scientific authority. As usual, ancient legends would be brought into a new system in honor of the Semitic national god "Jehovah".

IX. Explanation of the cadastral Map of Asgart and Mittgart

Motto; In Rome, Athens and with the Lapps,
We spy out every nook and cranny,
That we grope like the blind
Around in our own father's house.

C. Simrock.

The map of Asgart and Mittgart contains names whose mythological meaning was previously unknown. On closer study we discover a magnificent system, for the names are arranged from the center according to the celestial regions and named after the corresponding deities or forces of nature. In the Edda, Wala hints at this order in her theory of creation. In Jda- felde was the assembly of the gods. There, on raised seats, they discussed the names for morning and evening, noon and midnight. This passage, which had previously received too little attention, was taken too generally. The verses "Nordri and Sudri, Austri and Westri hold firm the pillars of the world" refer only to the world known to Wala, namely only to Asgart and Mittgart. What lay beyond that was Utgart. The phrase that what the leaders of the people ordered was commanded by the gods is found in the Old Testament as well as in ancient paganism. Our admiration is aroused by the fact that in ancient times a leadership named all settlements after the cult. Such a district is unique "only with us". If similar field names occur elsewhere, they are secondary and sporadic. The large system that impresses us is missing. However, it can only be accepted on the whole, as the original idea faded in later times. Thus, for example, Odin or Wodan, who roams the lands in a storm, is more often the namesake of the mountains in the north, but, since Asgard in the south too

As these are tower-roughened mountains, we also find its epithets there, e.g. Grimmner, Voll, Bott rc. The sunny Freyr (Pohl) is of course particularly at home in the south, but a Pohlhausen can also be found north of Jdafelde. Herka and Freya also have homes there. The names of the hearths are neutral, with Rad, Heide and Hahn predominating. Thorr is more common in the north than in the south.

The custom of consecrating every settlement to a deity was deeply religious. People placed themselves under its protection, as it were. In Christian times, every church was given a saint as its patron saint.

The map is an important contribution to mythology. The personification of the powers of nature was not a scholarly construction, but arose where the powers manifested themselves quite tangibly. Then, of course, the details were brought into a system and a family of gods was conceived as the most sublime poetry.

As the lines are numbered, it is easy to find the field names*), which are grouped according to the area. Of course, the general maps do not show the small farmsteads that have been overtaken by large villages. It should be noted that even the general maps do not mention all mythological field names.

We are dealing with a science that is still in its infancy and has only been developed through the collaboration of local teachers and civil servants.

Gradually we will come to take it for granted that not only what was written in ancient times can be authoritative. Grave finds and, above all, the names that are increasingly being collected in our fields speak a language that was previously ignored but is now quite clear. Not all names are Germanic, as the Celts, who were displaced from the right bank of the Rhine, have left their mark. How strangely the Romans Latinized our words and how crookedly the Celtomanians derived genuine German words from Celtic ones can be seen from a few examples. It should also be noted that, with a few exceptions, the families got their names from the property, but did not baptize it. A collection of the old family names would complement that of the field names, as many were lost through the emigration of the pagan ancestors to the north and through fire during the Thirty Years' War.

Let's start with the oldest personification of the forces of nature:

Jmir means the lower in contrast to the upper light world. For example, low-lying villages are called Jmmekeppel (31) as opposed to Hochkeppel, and Jmmigrath (l). Jmmelungen are Nibelungen,

*) **Note: The enclosed numbers represent the number series. What lies to the right is designated by r, what lies to the left by l. Modern maps use rc. for orientation.**

because they work in the underworld. (Jmsen and Emsen --- ants.> Bur and Bör are Nordic elemental forces and the ancestors of Odin, Wili and Wih. The Boreas of the Greeks, the rough north wind, corresponds to Bör. The name is supposedly Celtic and means roaring or blowing. It has nothing to do with Burg ----- Bure - home and also nothing to do with Bur --- farmer. In the Boreas of the Greeks, Bor is the hero who emerged from the cave (underworld) or was born. On the right bank of the Rhine we find Burscheid (11) - Burs Heide and (I), the Bürriger Heide (16), on the left bank of the Rhine: Burberg, Bür, Bürvenich near Düren and Burtscheid near Aachen. The Romans used to call it Bors Hehd in Porcetum ---- Schweinestätte. Later, the monks wrote Burtscheid instead of Burs-Heid.

The sky lord Odin, the warm, creative breath of life of the world, who also reveals himself in the raging storm, (Wodan) has, as he himself says in the Grimmner tale, many names that describe him as a mighty sky lord. The most important are contained in the field names: Odental (4) (17), Oedenhoven, Godesberg near Bonn and Odenspiel near Eckenhagen. The honorable, exalted one was celebrated in the frequently occurring names Herscheid (5), Herfeld, Herweg, Haarhausen (r), Ehreshoven (29), Herl (28), Ehringhausen (3), Ehrenfeld (30) rc. The fierce or wrathful god of war was enthroned on the three Grimm mountains (14, 15, 41) and had a place of worship near Deutz on the Gremberg (32). Of the rough storm god (Voll, Böll, Bott, Bodd, Bod, Bud) are named Böllwerk (2), Bollinghoven (30), Bollinghausen (6), Boddert (36), Boddenberg (15), Bodenberg ander Aar. Lake Constance, the Bode in the Harz Mountains, the Böttcherbach (34), the Indian religious founder Budha and the family name Budde can be traced back to Odin. Adenau (48), on the Ahr -- Odin's meadow. Götzenkirchen (I) - Odin's church. Joberg (8) --- Jovis ---- Odin's mountain can also be Latinized from Ju-Berg. Altenberg (15), Altenrath (41) are named after the venerable old father of the gods. Because Odin as lord of the heavens wears the gray "crocheted" cloud mantle, he is enthroned on Hackberg (31). (Abbreviation of Hackelberg). As he rides out from it, it was called Hackelberg. Just as Hackberg is near Bensberg (Bendisberg), Hackhausen is near Benrath (7).

Odin's mortuary, into which the Valkyries carried the fallen heroes, stood by the Tundr (Strunderbach). It was overshadowed by the world tree Jggdrasil. Since Jgg is oak, we have to assume that the Jgler-Hof (25) is the place where the fantastic necropolis Valhalla was assumed. The wild hunter is related to the Erlkönig. Jrlenhof (24) is located near Jglerhof.

Wili, a sacred light, was personified and worshipped in the sun god Baldur and Freyr. The Belderberg near Bonn is reminiscent of Baldur. The epithets Freyr's Pohl or Poll are "uf Sonnenzeiger zurückzuführen. Piles and upright stones

warmly sanctified to the sun god. To ensure that they stood firmly, they were weighed down with heavy stones laid horizontally. This is how the sun temples, which were initially just warm stone rings, became the model for the pillar.

Wili and Wih are brothers of Odin. Wili, the god of holy light, gave Villingen (23), Vilkerath (r), Vilich near Bonn (47), Dillich near Crefeld (l) Wilpütz (40), and Vilshovm (r) dm Namm. - Wih or Wich, the god of hot embers, is the patron saint of Wihagen, (5) Wiehscheid (4 5), Wihkuhl (38), Witzheldm (6) -- Wich's-Halde, Wichen- berg, Wichhausm (6), and Wichheim (26) Probably Wiesdorf (23) Wiesbach (r) is not derived from Wiesen. Wiesbaden is named from hieß - hot, (h and w change). Since Wih is also called Lödur (der Lohende, Glühmde), Lüdenscheid (r) is probably to be assumed as Lödurs Heide. The mountains Lüderich (37) on the Sülz and Glüder on the Wupper (8) are named after him.

Lockmbach (36) and Lugghausen (39) point to Loki, the cunning liar and deceitful tempter. However, as in Lückerath (29), "lucken" --- läuten can also be assumed. - Inasmuch as the wine ---- Wing is a kindling ember, Winningen on the Moselle probably comes from wine rather than wind. The Aesir or Ansen are gods of light; Odin is the main Aesir. We find the Namm Afselborn - Asenborn (27), Osenbach (15), Osenau (20), Osinghausen (9), Oosbach (r), Ossendorf (29) and Ensen (36). Essen an der Ruhr used to be called Assinde. (There is a light fire in the smithy-Esse).

Tiu, Ziu, Tyr, Deut are Namm of the ancient god of war, later represented by Odin. Tuisco --- Tiusco, Thioda --- people of Tiu --- Diet-people. We find Tienhausen (3), Duisburg - Tius- burg (1)-, Deusberg - Tmtsberg (3), Deutz Teutsch (31), Teitscheid ----- Teuts Heide (18), Dierath ---- Tius or Tyrs Rad (13), Dürscheid ----- Tyrs Heide (14), Zißhoven ---- Zius Hoven (l), Zilsdorf in the Eifel, Zissendprf, Ziervenich (l) near Berzheim. Sievenich near Düren is probably derived from Sif, the wife of Thorr. The Romans called the place Sabinaicum. Zons (6) is written Zuonce in 1019, the derivation from Uncia ---- small field, is less plausible than from Ziu.

Thorr is considered the son of Odin, but has an older cult as a mighty thunder god. He has many names because of the lightning as a throwing axe or hammer, and because of the rolling thunder. The thunder chariot is pulled by the thunderbolts rushing towards him. Thorr gave his nameTorringen(2l), andWorringen(7), because as Weor he is the consecrating one. The thorn castles are Thorr castles. Dormagen (l) -- Durno- magus is not Eichen-, but Thorr's field. Thurn (27), Turnich near Bergheim, Tournay (Turnaco) refer to Thorr. Rollscheid (11), Rollberg (2), Rollshoven (33), Rolandseck, Bilstein (14), Bocken-

berg (33), Bockshohn and, as already mentioned, Kippekausen are named after the god of thunderstorms.

Vingnir, the one who kindles the flame, or the one who swells it, is the foster-father of Thorr. He gave his name to Pentecost, the day on which the deity descends in lightning bolts. As field names we find Mngst (32), Vinxel (2 and 47), Pingsheim (l), Mnxbach (l), Vingerhof and Wingensiefen (l8). The derivation from the Latin Finis --- Gränze is incorrect.

Mielenforst (28) near Jdelsfeld points to Meili, Thorr's brother, and probably also Mehlem near Rolandseck, which used to be called Mielenheim.

Modi, Thorr's son (the brave) had cult sites on the Moitzfeld (30), in Möderath (l). Moischeid near Hohnrath (r) is Modi's heath, Mottekamp Modi's field. The Mutzbach is Modi's stream, Modsognir is the mighty Alb, which in places sucks in this stream.

The Alfen are represented as cunning light genii or fairies in Lustheide (31) (the people speak Luhs-Hed), Feienberg (41) and Alf- bach (40). The Luhsberg near Aachen has nothing to do with Louis.

The albums or olves are those who work in the dark. The light kills them. Olpe (17) and Elberfeld (1) have names derived from these people. The mountain ridge in the Eifel, on which the albs live, is called Olbrück (l). Since oll is large in Celtic, the interpretation large bridge would be permitted. Whether Ohligs and Olinghoven are large places or refer to Olben is questionable.

Heimdall or Rich, the representative of the primordial light, was worshipped in Richrath, Richerzagen and perhaps also in Heimersdorf (l). He guarded the Asenbrücke bridge near Refrath, which later burned down. The name Brandroster - burning scaffolding - remained.

Widdar, the son of Odin, gave his name to Widdert (l), Widdig (46) and Widdershof (l).

Uller, who pours down the snow wool, had his place in Jdalir-Eifgenthal (11), where the yew trees grew and remained green in winter. The Wollersberg (8) is Ullersberg. The custom of the old heroes to swear by Uller's ring could only be interpreted through my reference to Odin's symbol of power. If Odin is the giver of light and life and possesses the rainbow as a symbol of victory, then Uller triumphs as the ruler of winter with the great ring that encircles the moon when ice crystals in high regions of air herald imminent snowfall.

Waftrudner is related to Uller as Schneeweber. Several mountains are called Weberhöhe. If the derivation is to be taken from Wabern, then Feuerstätte is more correct.

Herka. In prehistoric times, when only forests, meadows and swamps covered Asgart and Mittgart, the rugged Herka stood in the foreground as the earth goddess. She represents Frigga in the Edda region, (Frickenhoven lies

in Nassau). The names Freckenwinkel and Frackenpohl probably refer to Frigga. Helgi rests at the Freckastein. Not far from Hackberg is Herkenrath (30), which can also be found near Waldbrühl. Near Rath (36) we find the Herkenmühle (36), near Lüdenscheid is Kerkseg (r). Erkelenz (l), Erkrath (5), Herken- fiefen (10), Horkenbach (17) should be noted. Since Celtic Hora means swamp, Horm near Cologne and Horbach cannot be derived from Herka. - Lindlar (r) may derive from Hlindalir, valley of Hlin (byname of Frigga and abbreviation of Hlodin - Hludana). As many places were named after numerous trees, Hlindalir (Lindlar) cannot be ruled out as Lindenthal. The lime tree is the mother-nourishing bee tree.

As a goddess, Rinda symbolizes the late thawing of the earth's crust. She was worshipped in Ründeroth (r).

Hollweg (21) and Holl (19) refer to Hulda, Holda and Holle. Sif or Sief, the goddess of springs who brings rain and is therefore married to Thorr, gave her name to Kursiefen (17), Wingensiefen (18), Sievenich (l) and Frohnenstefen (38). Hundsiefen near Bensberg means a hundred springs. (Hunding is the rough representative of the hundred-eyed starry night. He is defeated by all the morning and sun heroes).

Jda and her daughter Jduna are represented in Jdelsfeld (27), where the Jdelsfelder Hardt lies nearby. The grove Gläsir -- Glanzwiese (25) and the place Nußbaum (23) correspond to the legends of Jduna.

Ostheim (33) refers to the spring goddess Öftera.

Urd or Würd, the Wala of the past, in which everything became, had cultus in Urbach (39), Urdenbach, Urdorf, Urfcld (45), Uerdingen (1), Wurtscheid (22) ---- Urds-Heide, furthermore Walerscheid --- Walas Heide (r), Waldorf rc. The streams on the Dreibornberg (37) are named after the three whales or norns, namely Walbach (35), kleiner Walbach (37) and Urd-Walbach (41) (corruption of Kurtewaldbach). The Walenbornebach probably just means wallender Born.

In the spring, the sun god Freyr marries his bride Erda or Gerda. As Baldur, he is killed on the solstice day by his blind brother Hödur, the representative of twilight, with an arrow guided by Loki. This is the oldest and most important fratricide. The "Brüderstraße" (34), which leads from Frankenforst through the Königsforst to Eschbach, and the village of Höderath refer to him. - The children of Njörd, who lived in Noahtun (Mühlheim) (26), enter the circle of the gods through the immigration of the Banen, who form an alliance with the old cult. Freyr is the liberating and gratifying, gift-giving god. Freya, his sister, protects lovers and, like Aphrodite, is the pleasing goddess. As the goddess of Venus, she is called Vana-dis. Venauen (39) means Au of the

Vanadis (Venus). Freyr and Freya correspond to Helios and Hellena, because Freya, as the sun goddess, is stolen in winter and freed from Troy Castle (Troisdorf) in spring. In the solar path from Runderoth (Rinda-Rad) (r) to the west, the names Eil (38), Eilerberge (38), Ellersberg (39), Elsdorf, Ellhausen, Hellenthal i(38) point to the relationship with Helios and HellenaHin. Poll (35), Pohl, Pohlhausen (5 and 40), Pohlscheid, Fracken- pohl, Posberg point to **Apollo**. Volberg ---- Freyrs Berg. Poles were erected as sun pointers. Pohstl near Forsbach - Pohlsäule. Freyr's nickname is Froh ----- Herr. We find Frohnrath and Frohnensiefen (38) --- source of the sun. Another epithet that suggests the summer heat is Jngwi. Hence the names Inzer (42), Jngers, Engers am Rhein, Jngers-Auel (r). Sonnenberg is often represented. Whether Solingen derives from Sol ----- Sonne, or from Suhl ----- Eber, or Saal --- Gränze, is unclear. Söhlig is spoken, but in documents we find Salingiaci.

Spich (43) --- Memory ----- Söller has a relationship with the sun.

Forsbach (37) takes its name from Forseti, the son of Freyr. At the seven paths on the Mergelberg (35) stood the court oak. In the Beienburg (30), court was called by Beiern (hammering on the bell). Freya also has the name Bendis, i.e. the huntress girded with ribbons. Her main place of worship was Bendis-berg -- Bensberg (3l). Benrath (6), Benndorf on the Rhine, Bens- heim on the Neckar and Bendiroth near Hückeswagen refer to the cult of Freya.

Like Odin for heroes, Freya has the mortuary for women and for those who did not fall in battle or were not marked by the spear in Aue, where the Mäusepfad (or Seelenpfad) leads from Siegburg along an old branch of the Rhine to the Katzberg. Nearby is the Stixacker, which is also called "Im Stixchen". Libour (41) and Lieblar (l) refer to the cult of Freya. Im Sanscrit denotes li anschmiegen.

Fulla is a servant of Frigga. Füllingen (22) is probably named after her.

Frilla is the wife of Hymir. Frillinghausen (35) refers to her, but Friehling is also the name of Freiling, i.e. "a freed bondsman.

Herme! is the Germanic Hercules or Heracles. Wermelskirchen (7) and Hermes-Mühle (47) are named after him.

Mannefurt (20) and Monheim (13), which is called Mannheim in the Edda, recall the progenitor of the Germans Mannus.

Wieland lived on the Sieg in Wolfsthal. The Wolfskaul and the Wolfsweg are nearby. Wieland's enemy, the Prince of Niaren or Neidingen, lived in Nittum (20) - Neidstätte. The Swan Maidens flew from the Black Forest (18) near Altenberg

to the Rhine, where Wieland and his brothers saw and liberated her.

The Nibelung sagas of the Edda, on which Richard Wagner based his tetralogy, are well represented by field names. Siegfried traveled from the Wolsbergs of the Sieg (45) through the holy lands, i.e. through the Königs- and Frankenforst, through Asgart to Paffrath (23), where Fafnir lay on the gold hoard near Nittum. An hour to the north, Brunhild slept surrounded by the Hirzberg and Heidberg (14), where the Wibberzhof (15) now lies. The little forest bird sings to Sigurd --- Siegfried that he will go green paths to Giuki's hall to obtain his daughter with the hoard. From Wibberzhof, the meadows of the marshy arms of the Rhine lead through Mittgart to Uckendorf (44), where Giuki's or Gibich's hall stood on the Rhine. Siegfried's murder did not take place in the Spessart, but in Spezard (19) near Odenthal. Atli, Brunhild's brother, lived in Soest --- Susat. It was there, and not down the Danube, that the Nibelungs came to their tragic end.

As far as other heroic legends are concerned, Dietrich von Bern does not come from Bern in Switzerland or Verona in Italy, but from Bonn, as this city was still called Verona in the 11th century. Emmerich (l) is the residence of Ermcmnerich. Haddinghofen (12) and Haddenbach (4) are reminiscent of the Haddinge, Eckenhagen (r) at the Ecken exit. Hersel (46) is the residence of King Herse, whose daughter freit in the song of King Rich --- Heimdall Komad.

Grengel (39) corresponds to the swamp or fever witch Grendel in the Beowulf-Liede. - Gerotten (39) lies at Lüderich; Groa, the oldest Wala, had her resting place there. The Gieratshof (27) is the residence of Geirod, who is punished in the Grimmnerlied. - We often come across field names with the root syllable "Rom". These mean places of fame, e.g. Romberg (11), Romanei (23), Rommerscheid (24), Rommerskirchen, Romershausen rc.; they do not refer to the Romans.

There are many names of places where the wheel of fire stood. The place Rade vorm Walde (r) is nonsense, if one assumes clearing, because one does not clear in front of the forest, but in the forest. Rath (35), Ratingen (1), Oberrad, Overath (r), Niederrad, Wolperrath (42), Utzerath (1), Alkenrath (12), Lützerath (kl. Rad), Lückerath (29), Leutherath, (lucken ----- läuten), Klingerath (r), Jmmerath (l), Refrath (30), Rösrath (29), Dornrath (41) (Thorrs- Rad), Neurad, Monrad, Rensrath, Richrath (10) rc. rc.

Rodemich (26) ----- Rade mich! Schlodder- dich (27): Spin me around! Müllemich (21): Spin me! Katzemich (2l): Rub me until sparks fly! Kotzemich: Spit me out as sparks! Falkemich near Mühlheim: Get me from the sky as a fire falcon! Reason me (34): Wake me up! Schallemich (20):

Rufe michl Holze mich (36): Wake me up from the wood! Alemich Get me!

Fürberg (2), Fürk (4), Fürkert (3)" point to cult fires Fürvels (30), Funkenhof (19), Glöhbusch (13), Flammerscheid (5) (flaming heath), Paffenlöh (7), Löh (11, 12), Lohbach (3), Heißen Stein near Bensberg, Bernsau (r), -- Brenn-Au, Berrenrath (l), Bern - Verona --- Bonn ----- Brenn-Rad, Bernze (r), Bem-Kubbe in Bensberg - Brennkopf, Weveling (l), Wevelinghoven (l), Lohmar (43), Loh- scheid --- Glut-Heide, Brandenbusch (l) Brenig rc. rc., Benzelroth (l).

Bereborn (l) - burning, hot spring. Braunsfeld (l) and Kohlenberg (42) refer to lignite. Brühl (39) is probably derived from Brennen. Brühl is the name of an open, sunny spot in the forest where there was probably a fireplace. Rott, Röttcher (35) are wheel places where the red embers were kindled. Roroth (l) -- Rothes Rad was Latinized as Roboretum and then translated as Eichwald, since Robur was taken as the basis.

Amber, which burns as resin, was used as jewelry from early times. Freya wore such jewelry, namely the Brisingamen. The amber collectors on the Baltic Sea were called Brisingers. Prisii they are called the plunderers of Delphi. In the Middle Ages they were called Prüfn, Polish Prutzii and then Prussians. The derivation of Prorufsen is incorrect.

The volcanoes gave rise to the names: Cürth (40) von Surtur, Brand, (40), Zündors (40), Walbersdorf (l), Schwalfenberg (l) rc.

There are so many places of worship on the Heide that only a few need be mentioned here. Heidt, Heidr, Heidchen, Oberscheid, Unterscheid, Welscheid, Heidberg (14), Heidplätzchen and Platz bei Bensberg, Her- scheid Heide des Hehren, Rollscheid ----- Thorrs Heide, Wurtscheid (22) --- Urds Heide, Pohschheide -- Osterheide, Bremers Heide -- Bienenheide, (13), Honscheid -- Heide mit dem Hahn, Offermanns Heide (13), Meßheide (32) and Mettmann (1), where the measurer assigned the places on the heath at the cultus and rented them out for a gift (Meda rent). Burscheid, Teitscheid rc. rc.

The Kesselshof and Weihershof near Bmsberg were also places of worship.

The fire cock, enthroned on the tree of life and later on the church towers, can be found in Haan, Hahn, Hohn, Hohnenberg, Honsberg, Wippenhohn (48) (rotating cock), Schwiggelshohn, (36), Bockshohn (40), Höningen rc. - (Atzlenbach (12) ----- Elsterbach.)

Bocksberg, Bockenberg, Böckers-Hammer, Bockshon and Bocksholm refer to the Feuerbock (fire stand) and Thorr's trestles.

The cat, which is sacred to Freya because it brings the souls (mice) to the Katzberg (24) and which makes sparks appear when rubbed, is represented in Katzberg (14), Ketzberg (12). Kotzfeld (24), Katzkopf rc. are represented. Kratzkopf near Bensberg is probably travestied from Katzkopf.

Norf (4), Nörvenich (I), Höderath (32), Delling (t7), Dellinghausen rc., Emmerich (I), Hemmerich (I), Hemmelrather-Hof and Hommerich (r) refer to night and twilight. In Greek, Hemmers, Aether, Nix and Erebos are the children of Chaos on the western Okeanos. Nieoenheim(I) andNievelingheim (I) mean Nebelheim.

Dahl (16), Dahlerhof (40), Dahlhausen (48) and also Freyr's sun names point to the day.

Storm and wind indicate: Windfeld (3), Schellberg (6), Blasberg (10), Bellinghausen (9 and 48). (The storm demon Beli is slain by Freyr), Brois-Kalmünten (16), Kaltenberg (II), Kaltenherberg (II), Biesfeld (19), Biesbach (14) indicate places where the wind blows sharp and cold. Alkenrath (12) means northern wheel. Since the storm demons were "pleased and appeased" by fluttering ribbons, flags were hung in special places. Hence the places Fahn (14), Fahne (I I), Windfahn (10). Tacitus mentions Tanfana, where a flag probably flew on a fir tree. (All these names occur north of Mittgart). The Sudberg (4) near Remscheid commemorates the storm giant Suttung, who hid the potion of enthusiasm (Oedröhrir). Odin's horn sounds on the Tütberg (36) when he sets out with his retinue. (Wodde tätet.) Weberhöhe on the Wupper and Acher can mean Schneehöhe from Schneeweber Uller and Feuerhöhe from Wabern. The Wollers- berg (8) is Uller's mountain --- Schneeberg. The winter giant Gumir or Gimir gave Gummersbach (r), Gummersbrecht, Gummershardt, Gummeroth and Gimborn (r) their names. Hamberg (13) is a curved mountain.

(Kürten (16) voting place. Wesel and Weßeling are shipping and crossing points.

It is worth noting the names of the rivers and streams: The Rhine (Low German Ring) is the streaming, channeling (Sanscrit Vri -- to run, flow). It is the Greek Eridanos, the stretching one. In the Edda he is Jfing - the eternal, never drying up. The ship with Baldur's funeral pyre was called Ringhorn. The Rhine is the mighty serpent that pierces and often devastates Mittgart. As Mittgart is Wanaheim, the home of the Wanen, the Rhine is also called Wanagandr. (The one who passes through the Wanenland.) Wahn (4 I) and the Wahnbach are to be noted.

The Wupper (12) or Wipper takes its name from the bouncing waves. Sanscr. Hipra---hopping. In the Edda, the Wupper is called Wimur, i.e. sacred river.

The Dhün (12, 17) is Odin's river. The Eifgenbach (II) is named after the Eibe, the Mutzbach after Modi, the Strunderbach (25) after the Heroorsprudeln. The latter is called Senkbach in the Edda, because the spring used to be higher. The Flehbach (30) is named Honigwabe----Fladen by Flahn. The Milchborn (30)--Mimirsborn

is the spring of the earth. The textbook (28) has the namm not from leer, but from lir -- tönen. In Olifantbach (31) the Olben or Alben "speak". Lor has the same meaning. The echo nymph gave the Lorelei its name. Like Lehrbach, Lorbach in the Siebengebirge is the sounding stream. Winfried destroyed the Jecha (Eichmburgen) and Lohra castles in the sacred groves. Lohra is Thorr's daughter and lives with him in the mountain as his treasure guardian. - The Böttcherbach (34), which rises on the Bockenberg near Bensberg and flows through the Königsforst into the Flehbach, can be traced back to Odin --- Wodan. South of Trier, the Romans called a place Budeliacum in 634. The stream there was written Budelicha in 802 and Bodelaho in 940. - Büderich between Werl and Unna and also Boppard were Odin's sites. Boppard was called Botbarta in 820 and> also Bodobrica and Bondobriga. Bodicus is the victorious one. Büttchen near Neuss was called Budecha in 1027. - Ase, the god of light, became a swearword as Aas, similar to Lucifer, the bringer of light, a devil. Odin was the most noble, but as the one who raged in the storm, he was the roughest Aesir. Bott therefore still means "rough" today. Since Odin was the victorious one, Budicus is --- Viktor, Budica ----- Victrix. There was a villa Budica near Neuss. - The Sülz has the Namm from the Suhl (Freyr's boar); the 3 Walbäche from the 3 Walas. - The Ach er (from Ach-Wasser) surrounds Asgart and used to flow directly into the Rhine. The spelling Agger is incorrect. The Sieg---- stream. The Wichteler- or Wachholder-Broich near Dörneberg (36) may be related to the gnomes in the fairy tale of Sleeping Beauty.

The Flehbach, Hummelsbroich (35), Hummelsheim, and the Bremerheide (Bremen-Bremsen) point to bees. Dülmen is probably identical with Dolmen ----- Steingräber. Opladen (15) hardly comes from Ausladen. In the Medea legend, the dragon is called Ladon. Dragons symbolize a body of water that surrounds and protects an island. Opladen would therefore mean "at the upper Ladon". (See- "Asgart and Mittgart" page 96).

The Eifel, lat. Hfliu, is said to denote a land rich in water from the Celtic av. The documents give 762 Eflins, 842 Eiflinse, 970 Eiflense, 1051 Eiffila, 1141 Eiflia.

Even though the Ruhr or Roer has many tributaries and the mountains have many streams, the volcanic character should be emphasized in contrast to the Wasier and it can be assumed that the yew tree, similar to the Eifgenbach, gave rise to the name. Instead of Eifeld ----- Hochfeld and Eisfeld, Eibenfeld is probably more plausible. Estern probably also comes from the yew tree and not from the Eburoncn. -

The mythological field names of the Odennialde probably deserve special attention.

The same cult and the custom, still noticeable today, of emigrants giving the names of their homeland to new settlements are the best explanation for the fact that the same place and field names occur in many districts. Out of caution, many initially believed that the discovery of Asgart and Mittgart on the Lower Rhine should be doubted, as similar names can also be found sporadically in other districts. The Odenwald comes into particular competition, as it lies close to the Rhine and to the east of the lowlands. Since all areas not on the Rhine are out of the question, the Odenwald district is probably the most important. It is well known that in the Middle Ages Worms had the great distinction of being the center of the Siegfried legend, even though the Edda does not refer to this region at any point. Inasmuch as the Siegfried Fountain in the Odenwald was only baptized by scholars in recent centuries, as it were, but is not an ancient field name, and inasmuch as the Spezard near Altenberg in Bergisch was confused with the Speßart, nothing positive remains that somehow justifies placing the home of the Edda in the Odenwald district.

An erudite interpretation wants to detach the Odenwald from Odin, as the name Oedwald should suffice as a municipal forest. This is contradictory, as such a prosaic term is only local and does not denote a large area. The interpretation "O forest" is just as trivial. So we are not mistaken if we assume that the large forest district on the mountain road was consecrated to Odin in a similar way to the Dhün river. We also find the name Odenheim to the south.

If we compare the mythological field names between the rivers Sieg and Wupper with those of the Odenwald, the main difference we find is that the names of gods occur in smaller numbers in the latter, whereas the cult names definitely predominate. This alone is sufficient proof that we are dealing with a district of second rank.

Burstein points to Bur, Erbach, Hering, Bodenstein and Böllstein to Odin, Frohnhofen to Freyr, Balsbach to Baldur, Wiesloch to Wih and Höllgrund to Holle; Bocksberg and Dorndiel to Thorr. Bensheim, like Bensberg, Benrath, Bendiroth and Bendorf, had the cult of Bendis-Freya. Mudau may be Modis Au. As in Asgart, there is also an Asselborn-^Asenborn in the Odenwald. TheLöhrbach corresponds to the Lehrbach, but the Lorbach is named after the Lora. Like the Sülz, the Sulzbach refers to Freyr's Eber. Dallau is the Taghelle Au; the Ellenbach is the Helle. The Wibbelsbach is the lively stream in contrast to Wimmersbach, unless Wimmer^heiliges Gewässer is the reason. The Neckar is probably named after Nick, or Neck, the water sprite. Olfen, like Olpe, refers to Alben, and Oberostern to the Öfters. To the fire

-The field names Bockenrad, Roden, Branden, Brennhof, Brensbach, Hahn, Hainstadt, Beerfurth, (instead of Brennfurth), Wolfsheide, Roßbach, Katzenbach, Katzenthal and Katzenbuckel refer to the wheel and sacred animals and trees in the sacred grove. At Feuersberg near Hirschhorn we find the Jgelsbach^Eichbach.

There are many Brunhild beds in the Taunus and the Palatinate. However, just like the Brunhildstein in the Teutoburg Forest, they do not correspond to the clouded mountain at Hirz and Heidberg mentioned in the Edda. In the Harz Mountains we find echoes of the Brunhild legend on the Bode, but her home is in Asgart. Wherever the Franks went, we find echoes of the old homeland.

As already mentioned, the list of mythological field names can be significantly increased through the cooperation of local residents. The family names originating from the cult are also to be added. Such studies allow conclusions to be drawn about our prehistoric times, in which what reaches into our time is more deeply rooted than our scholastic wisdom assumed for the reason that so little is documented in writing. The author knows better than most critics, for whom it is inconvenient to abandon time-honored errors, that the first attempt at such fundamental research into Aryan myths needs to be improved and supplemented in many ways. - Names are smoke and mirrors until the key to their interpretation is found. This lies in the religion of our ancestors. The cultic names were widely spread, but they are sporadic, for they lack the unified system that we find only in Asgart and Mittgart.

X. The Orendell song

has already been discussed in chapter 5, pages 40-44, but it deserves more detailed attention.

The remains of the Halfdan, Gram and Hadding journeys are of minor importance, because the relationship between Orendel and Odysseus is more significant. It opens the gates for us to the halls in the infinitely distant past, where the singers told of great journeys and dangers to build the heroes.

The verdict of all Germanists on the Orendel song, which was saved by the art of printing, is that it contains the tawdriest fables in the style of a balladeer. This song proves quite rightly how low the Latinized Middle Ages allowed German poetry to sink since the ecclesiastical and secular dignitaries spurned the old national German poems. But it is precisely the clumsy naivety of the

We owe the salvation of the old Norse core to the uneducated versesmiths. When peasants use the relic-decorated stones of an old marble temple, they remain more intact than when a highly talented architect has the marble reworked for his own style. Half a century ago, Jacob Grimm wrote: "Should the legend of Orendil's wanderings be so old among us that Ulysses and Laertcs are to be found in Orendil and Eigel of Trier, whom Tacitus transferred to our Rhine?"

Miraculous fabrics play a major role in Nordic myths. We remember the swan maidens who cast off their veils to transform, and the symbolization of the mist in the invisibility cloak. Since the Bible was to replace all these cherished legends for the Germanic tribes, it was entirely in keeping with Roman policy, as recommended by Gregory the Great, for the people to transfer to Christ and his saints everything they possessed in the way of noble poetry. Thus St. George inherited the deeds of Siegfried, etc. There was no critical sense to examine the origin of the relics from the distant Orient. Imagination was sovereign, but people did not invent absolutely new things, but rather remodeled the old or supplemented the traditional. What was invented was meant to be understandable and popular. First of all, the holy skirt was associated with Pilate, whose name is mentioned every Sunday in the Credo. When someone undeservedly stands in the most honorable place, it is still proverbially said today: "He comes into the Credo like Pilate." The people's imagination was not satisfied with this characterless Roman politician washing his hands of the crime and then quietly vegetating on; it categorically demanded punishment. Pilate continues his role in the legend, for, summoned, he goes to Rome clad in Christ's unused robe. He was not wrong to trust in the miraculous power of this garment, as it forced the emperor to be meek. Only when Pilate is forced to remove the cloak can he be punished. The legend, which is kept in the St. John's Library in Strasbourg, was printed in Augsburg in 1512. Its main content is as follows: King Eigel or Oegel reigned in Trier at that time, whose third son Orendel went to Jerusalem to free Queen Breide, the mistress of the Holy Sepulchre. The song says that King Grundelle was the first hero ever born, and that Queen Breide, who was heavily besieged by suitors, was "the most beautiful of all willows."

With 72 keels, the sailors first traveled down the Moselle and the Rhine and entered the Wetterian Sea. After a six-week voyage, they got stuck in the liver or glue sea, which is viscous in nature. (So probably in drift ice). According to old Germanic sea legends, the same sea lies in the north of Brittany near Ireland and is called Muir Croin (Mare Cronium, i.e. the Sea of Kronos).

called. After 3 years, Christ sends a stormy wind through the intercession of the Holy Virgin; "It threw", as the song says, "the pilgrim crew, this blissful army out of the sea of glue again." After some adventures, the whole fleet sinks in a storm and only Orendel is thrown onto the shore of an island because he clings to a plank.

Like Odysseus in fallen leaves, Orendel buries himself in the dune sand so that the shorebirds don't harm him. The fisherman Eise (or Jse) finds him, believes him to be a pirate or thief, but takes him into his service. The unclothed Orendel covers himself with tree branches (like Odysseus before Nausikaa) when the fisherman's wife Eise appears in velvet and silk on the battlements of her castle. To prove that he is a skilled fisherman's servant, he fills a boat with fish under the watchful eye of St. Peter. With his master Eise he also catches a whale, which carries the holy skirt in its belly. Orendel pays 30 golden pennies to own this skirt. The valuable garment makes him invincible and he is given the name "Graurock". Of course, the legend also has to explain how the skirt ended up in the whale's belly: after the crucifixion, Herod gave the holy skirt, whose threads were spun by Mary, the mother of Christ, to a Jew who washed and dried it. But as the traces of blood would not go away, he sank the cloak in a stone coffin in the sea, 72 miles away, where it was deepest. The pilgrim Tragemund (or, like Odysseus, a "deceptive mouth") finds the skirt on the shore after the coffin has burst and the skirt has washed ashore. Like Thorr's hammer, it is said to have slowly grown up from the depths of the sea, where the pilgrim found it after nine years. The pilgrim "knew the holy garment by the indelible bloodstains. They say:

> But our Lord commanded.
> That his rose-colored blood so red, As he shed it, sore from the stitches, Stood on the gray skirt.

As the pilgrim did not consider anyone worthy of wearing such a sacred garment, he threw the skirt into the sea, where a whale swallowed it.

Orendel travels to the court of Queen Breide in the service of the fisherman Eise as the "hero Graurock", defeats the suitors like Odysseus and becomes the bridegroom of the rescued woman. When he also comes to the aid of his father in Trier, an angel appears to him and commands him:

> You shall no longer wear the gray skirt, From now on it shall adorn the city of Trier.

The holy robe with which Christ will one day appear as judge in the Valley of Jehoshaphat will be kept there.

Orendel returned to Jerusalem and died after many victories and heroic deeds.

The insipid blandness of this heroic poem can edify us as little as the bumpy form of the verses and rhymes. The value is to be found between the lines, where the old Germanic myths shine through the poorest of garments. It is not the Greek but the old Germanic Odyssey that is the subject of this poem. A comparison of the two heroes Odysseus and Orendel reveals an extraordinary amount of similarity, but nowhere do we discover a copy, only a common origin, which Dr. E. Krause calls the natural core of the Odyssey. This deserves our appreciation.

While in the old homeland the world of the gods may indeed play over into the heroic, in Greece the purely human becomes so detached that the original core of the myth appears more and more veiled or blurred. But it is foolishly wrong to assume that the original is a copy of the more developed. The odysseys of the north are more original, because they correspond to the climate, than those which only developed artistically richer in continuous sifting in Greece.

The humanized god, who is a personified force of nature in primeval times, is to be found in the myth. The basic idea concerns the journey of the sun, which returns powerfully after long winter months to liberate the freezing earth. During the day, the sun's flower (Penelope) renews the tissue that it must destroy in the cold frosty nights. But could, we ask, the mild winter of Greece give the powerful impressions of the Nordic winter? Homer was already drawing on the myths of Greece and Asia Minor, which had been influenced by the Orient and transformed. This had to remain hidden from us as long as we were still strangers in our own native world of gods.

Let us compare the names Orendel, Oigel or Eigel, Odysseus, Laertes and the myths that deal with odysseys and liberation.

Odysseus is interpreted as 'the angry one'. As the son of Odin, he can retain the attribute of Wodan, the furious one, because he also returns home as the angry one when his brothers Wili and Wih wooed Freya. Homer calls Odysseus' father Laertes, but Aeschylus calls him Sisyphus. Both names mean stone-roller and stone-lifter, namely the wave of the sea. Oigel, the father of Orendel, is also the name of the sea titan. We will see later how Sisyphus relates to Orion, but first the name Orendel must be interpreted.

Older than the legends of the god of light, who loses his power in winter and returns from the underworld in spring in triumphant glory, and the demons who want to possess the earth goddess.

seems to be the legend of the wild hunter Orion. Or or Oer means spear or arrow. Orion and Oerwendel are Germanized as -Pfeilmann, the one who aims with the spear. But the arrow is also identical with the ray of light. The spearman or arrow-man is therefore also a radiant heros of light. Apollo and Odysseus are archers who hit the target. Horns" also contains the root syllable of -arrow.

Orion is the most beautiful constellation in the north. In the fall, the spear of the wild hunter, falsely called his belt, or even Freya's distaff and Jacob's staff, rises steeply on the horizon, threateningly aiming for the Pleiades, and only disappears after Easter like a distant spear hurled in a horizontal line in the rosy evening glow of spring. His faithful dog, the luminous Sirius, accompanies him. Below, the hare crouches, while Orion, a wild hunter, swings his club over the Eridanos stream and pursues the Pleiades. He storms so violently through the vast sky that even the great bear is always on the lookout for him (Odyssey V 27). When the scorpion rises on one side of the sky, Orion sinks on the other. It is therefore said that the sting of the scorpion is dangerous to him.

In the underworld he is no less the fierce hunter. Homer has Odysseus report on his journey to Hades:

> I saw Orion, the monstrous one, chase away hordes of wild animals down the Asfodelos meadow, which he himself killed on a lonely wooded height. His club in his hands is forged from unbreakable ore.

INixis terru was the name of the northern province, Ulster, where the entrance to the underworld was believed to be. This is where Orion entered Hades.

According to Saxo, Horwendil is the son of the Danish king Ger- wendel (spearman). A mighty sea hero, he defeats the Koller of Norway, but has to pay 10 pounds of gold to his survivors. -This is based on a nature myth. Koller means the cold northern breeze, and the gold means the golden kömer, which the earth goddess receives. This is called Geruthe here --- Gertmd.

The name Orendel alternates with Orentil, Orandil, Orvandil (Italian Auriwandulus). Earendel occurs frequently in the Middle Ages. Of course, the Crusades gave rise to many variations of the ancient odyssey. Since Ear (shining) also means sea, the hero was, as with Odysseus, also a skilled seafarer.

As can be seen from the above, the name Orendel has been spelled and interpreted in different ways. Let us examine the oldest reading. According to von Buchwald's etymology, our ear leads us to the words Ort, Hort, Wort, fort rc. The ear is a cave. The cave is -oldest dwelling place. Fort means away from the place. In the cave one hides treasures, so there is the hoard. From the oral cavity comes 6*

the word. From the cave you climb up to the light. From the night of the underworld, resp, from the horizon Orion rises, similar to the sun child Horus.

Let's take another look at the main episode of each Odyssey, that the hero, like the shining star, must remain hidden for a time in the underworld must remain hidden in the underworld for a time until he is allowed to return.

Orion must go into hiding and hunt in Hades or in the the island gardens of Okeanos. Odyffeus stays with Calypso and Kirke. (Calypso is the name of the Verberg woman). Orendel comes in the north to the winter king, Eise, who is a giant "with two width between his eyebrows". The description of his palace is the transfer of the Phaeacian castle to the Nordic ice zone.

The house was so blissful;
Seven towers glorious
Hours before the castle, indeed:
It was fit for kings, it is true.
He was served before the feast
Eight hundred fishermen at their best.
They had to perform at all times,
What Master Eise, the fisherman
commanded.
The fisherman's wife inside
Standing high on a battlements
With six of her wives
In velvet and silk to see.

It is said of the Vanen prince Njörd in Noahtun that he lived splendidly and gave his guests rich gifts. King Eise is praised as a very wise man, whom even his vassal hero Graurock treated with reverence when he became king of Jerusalem and freed the beautiful Breide (the radiant one).

In the Younger Edda it is said of Orvandil that he was on long journeys in the north for so long that his wife Groa, who was a Wala, was very angry. Thorr met him on his journeys against the ice demons and carried him over the Elivagar, i.e. over the glaciers of the polar land. When a frozen toe of Orvandil peeked out of his iron basket, Thorr broke it off and threw it into the sky, where it became a star. Thorr had to atone for the news he brought, for when Groa heard that her husband would soon return, she was so pleased that she interrupted the magic songs that were supposed to loosen the stone splinter in Thorr's head.

According to Greek myths, Orion is made drunk and blinded during a love adventure. He has to walk to the east with the fire gnome Keudalion and bathe his face in the dawn until his sight returns. - The Pleiades are compared to 7 doves or 7 heavenly virgins fleeing from Orion. Since often only 6 of the 7 stars are visible, it is said that

<r the one, "Merope". In Ovid, however, it is Sisyphus who frees Merope.

> But the seventh was given to a mortal, Merope, who, ashamed, withdrew from sight.

Orwandil is therefore related to Orion, Merope, Sisyphus and Odysseus. His name means the radiant one, because in Anglo-Saxon it means (from Christ) "jubar leoma vel orendil". (He is truly radiant, illuminating light).

In matters of faith, the Catholic Church distinguishes between the essential and the non-essential. It allows the authenticity of many relics to be doubted, since to err is human. St. Helena (oriunda Treviris) is said to have donated very precious relics to her hometown. She is known to have miraculously found the Holy Cross and was also able to venerate the knife of the city of Trier, which Christ used at the Last Supper.

In a questionable letter of the Benedictine Lambert of Liège <1186) it says: St. Helena, through Pope Sylvester, gave Agritius splendid relics, namely the unsewn tunic of the Lord with a nail from the cross and the knife of Jesus, etc. A letter from Emperor Barbarossa, which was considered authentic in the 12th century, reads: "Because you are now primate on this side of the Alps and your metropolis, the famous Trier, is the heart of the empire and also stands out through the possession of the unused tunic of the Lord, we want to save the highest and mystical tunic of the Lord from the hand of that Amorite, the Pope, with advice and action from your side."

It has already been mentioned that Theofried of Echternach, who wrote a book on the veneration of relics on the Moselle and Saar in 1101-1106 and dedicated it to Archbishop Bmno of Trier, knows nothing about the veneration of Christ's holy robe **in** Trier.

In our time appeared: "Der heilige Rock zu Trier". An archaeological-historical study, published on behalf of the Most Reverend Bishop of Trier by I)r. C. Willems, episcopal secretary. This is the full title of the book, which comprises around 11 printed sheets.

Beißel and Willems admit that there is no scientific proof for the verses that read:

> You shall no longer wear the gray skirt, From now on it shall adorn the city of Trier.

But enough of the evidence of scripture and tradition. Whoever believes that Trier, so often plundered and devastated, kept the relic safe, even if documents were lost, will still have the joy of venerating the robe that the Savior supposedly wore.

XI. The Wanderings of Odysseus

Having often traversed Aegir's northern waters, Kaiser Wilhelm II also visited the sunny coasts of the Midlands. The Pillars of Hercules, the defiant Norman castles and the imperial tombs of the Hohenstaufen in Sicily certainly left indelible, powerful impressions on the tireless, energetic Hvhenzollern emperor. Scylla and Charybdis, supposedly at the Straits of Messina, and the alleged Phaeacian island of Korsu also awakened old school memories. Homer gave us the most wonderful epic. Even though it was written about 3000 years ago in Greece, the myths of the Odyssey still contain a good deal of ancient Germanism.

Ever since steamships have been criss-crossing the seas and not only merchants but also numerous German scholars have been visiting the classical climes and coasts, more and more doubts have arisen, because the topography is very poor in many places. Indeed, if Homer had not only visited Jthaca, Troy and Mount Jda (where crocuses and hyacinths adorn Hera's rock bed today as they did then), but also Sicily, he would have described the straits there very differently. Since the country of origin of the myths is no longer known, the search was on for the Mediterranean. There they found a place called Scylgo and - in the blink of an eye - it was said that Odysseus had escaped from Scylla there with the loss of 6 of his comrades. The fact that there is no danger at all in the strait at a width of 3100 meters (apart from storms and fog) is the best proof of the arbitrariness of earlier scholars. More serious mythologists such as Preller therefore put a big question mark over it. Corfu only has the favor of its location, i.e. the proximity of Jthaca. Before we examine Odysseus' odysseys geo- and topographically, the following should be noted: As already mentioned, Jakob Grimm assumes from the Orendel-Liedde that it contains parts of a pre-Homeric Odyssey. Like Odysseus, the hero of Trier crosses the wide sea with his companions. After passing the Moselle and the Rhine, he reaches the Kleber Sea and loses his ships and companions. He swims to an island where the winter king Jse or Eise rules over a magnificent castle. Instead of covering himself with leaves like Odysseus, Orendel covers himself with sand at night so as not to freeze to death. King Eise takes a liking to Orendel, like Alkinoos to Odysseus, and equips him to free Queen Breide in Jerusalem. The song of Orendel, who, like Siegfried, wears the cloak of invisibility,

*) Following theOreudel sagas, those of Odysseus are probably of interest. It is permissible to share these in the feuilleton form in which they appeared, even if there are several repetitions from earlier chapters.

wearing the invulnerable skirt of Christ, was of course stripped of pagan mythology in the Middle Ages. Most ancient myths and legends have as their main motif the liberation of an oppressed or imprisoned virgin. In spring, the sun bride is to be freed from the power of the winter demons. If this main motif speaks for the origin of the legends in the north, where the reawakening of spring is of greater significance than in the mild south, then the literature of the Greeks also offers us sufficient material to relocate the oldest myths to the western ocean. The main authority on Greek mythology "Preller" explains the names of the Greek gods not as original, but as Greekized. If, therefore, we find many related names in the north-west and similar ones in the east and in the districts of Asia into which Aryans migrated, it should not be too strange that the hitherto unexplained has been discovered in our climes.

Let us briefly recall that Zeus is identical with Ziu, and Aphrodite is the goddess of joy (Dise). Athena is the breath of the Tridi, i.e. the triune ones who are united in the head of Zeus. It is therefore a contradiction that Athenc-Tritogeneia, like Aphrodite, should have arisen from a Triton lake. Moreover, a Lake Triton is unknown.

The key to how it came about that in Periclc's time, for example, the Greeks only marked the Danube (Jsther) on their maps, but not the Rhine, yet had many legends of the Eridanos (Rhine), could not be found in books. Only when the Edda was researched in more detail and the area between the rivers Sieg and Wupper had to be accepted as its land of origin, did the cause become clear, by which the connection of the myth-rich Rhine fields with Greece was cut off. It was the devastation caused by the volcanoes of the Eifel and Siebengebirge mountains, which must have spread terror for thousands of years and ended the ancient lively communication between the emigrants and the mother country. All that remained were the dark legends of the pious, righteous"" Hyperboreans, the gardens of the Hesperides usiv. The widespread cult of Hercules saved the story of his voyages on the western"" ocean. This is where the sun god has his dwellings and is the home of Zeus. Piirdar sings in the 10th Pythian song:

> **"Never can Thou climb the vaults of the brazen sky, Not on land, nor in shits can Thou spy the path, Ten wonderful, to the people of the Hyperboreans."**

In further verses"" he gives a description of this people that corresponds to the one Homer gives of the Phaeacians.

> **"Nor is play and song lacking: Everywhere the maiden turns the round dance, Whirling in circles to the sound of lanterns and flutes."**

He reports:

"No sickness and no corrupting old age approaches the **holy** people, who rejoice in the comfort of the meal. Free from **toil** and feud, they dwell happily, escaped from Nemesis. There the Danae's son slew the Gorgo." Once we have realized that the gardens of the Hesperides are identical with those of Jduna, **Atlas** and Acheloos are not far from the Sirens. Euripides sings:

> "I flew to the beach of the besperian, bold-fingered virgin, rich in golden **apples**, to the sacred border where the sky bears Atlas, **where** ambrosial streams flow and a divine land pregnant with legends increases the bliss of the heavenly. - Tort founded Zeus **the** apartment."

Aeschylus, Phaerekydes and Apollodorus have already emphasized that Atlas is not originally to be found with the Pillars of Hercules, but with the Hesperides in the north. When Hercules is supposed to fetch the golden apples, Prometheus instructs him that he will pass through the land of the Scythians to the Rhaetians and then to the Hyperboreans, where Atlas will help him to kill the dragon Ladon, who is circling the tree. In the volcanic Siebengebirge, the cloud castle is probably the sky-bearing Atlas. (Ater -- fire, las -- rock).

It would go too far to describe the myth of Phaeton at Eridanos (Rhine). We will only briefly mention that numerous field names in places where brown coals gave rise to the legend that the fallen and dragged sun chariot had scorched the earth correspond to the Heliades. We must also refrain from describing the march of the Argonauts at this point, although the Edda also tells of the crashing rocks, the Plankten.

Granted that over the millennia our ancient, pithy legends have been embellished by the Greeks, but also darkened and exaggerated, just as we also invent utopias of the land of milk and honey, so many geographical clues are available that we may now dare to sketch a reasonably accurate picture of the fabulous adventures of Odysseus and his wanderings.

But first you have to realize what poetry and reality are. Homer is called the "collector", like Hafiz the "keeper". He lived about 1100 years before the birth of Christ. He saw Troy and Jthaca in person, so he captures the local color perfectly. In northern Europe we have dozens of mythical Troy castles and so the question remains open as to what really happened and what was compiled and remodeled from old songs, because the Jlias is also a glorification of Greek tribal heroes. The Odyssey is wonderfully unified. Although it is similar to the Jliad, it has a purer, sharper character and soon leaves the Greek settings and leads the listener into the world of fables

-of the north. Tros immigrated to the Phrygians, whom Homer describes as the oldest people on earth and whom Karl Blind calls Franks, 500 years before the conquest of Troy. Plato noticed that the Phrygians referred to fire as "Führ". Now we have enough evidence to explain how Homer developed the concept for his Odyssey. The well-traveled Odyfseus, who got to know many people's cities and customs, had to be able to tell of everything that was known from far and near at the time. The cruder or more terrible the adventures and dangers, the more exciting the attention of the listeners. This was not meant to be a general staff report, but a bouquet of poetry. Three songs each were performed by the singer with harp accompaniment. There was constant modeling and the less was eliminated. What earlier singers left behind was considered common property. This was the only way to create a masterpiece, which is still exemplary today.

Odyfseus sails away from Troy, naturally south to Jthaca, but an unfavorable wind leads him to the Cicones in the city of Jsmaros. Here he lives like a rough pirate and barbarian and is deservedly chased away at a loss. Now the north wind takes him south to the Lotophagi, which we must assume to be on the Nile or in Libya. Then he almost reaches Jthaca, but a wild storm drives him - who knows where? He ends up on the coast of Polyphemus. Whether this is Sicily or an island in the far north remains an open question. Polyphemus is the many-roared one, the representative of the merciless, rock-rolling and cave-building sea wave. Like Odin, he has only one eye, because the sun is reflected in the sea during the day and the moon at night. The goats are the white foamy waves bouncing up the rocks. He is called Cyklop because he piles up Cyklopian, i.e. unhewn, masonry. A few years ago, the "Tägliche Rundschau" reported that Polyphemus was a gorilla. Yes, if "round eye" alone is decisive, it is correct, because many animals have rounder eyes than humans. It is an absurdity that a gorilla should speak and graze herds and even be a son of Poseidon.

After blinding Polyphemus, Odyfseus first comes to the islands of Aeolus, where he finds a friendly welcome. Once again all would have gone well, but the curious and envious companions unleash the tamed winds, and so the ship must once again leave the vicinity of Jthaca and sail into the vast unknown salt tide. Aeolus, to whom the hero finds his way back, chases him away because he does not want to fall foul of the gods who are hostile to Odyfseus. Now he arrives in the land of the Lästrigons, who live in the far north, where evening and morning coincide in summer. Just as the winter giant Hymir has a terrible-looking wife in the Edda, so does Antifates. The comparison is remarkable: Thorr

and Tyr walked briskly and restlessly from Asgart and came to Hynnr's hall in the evening. "Then Tyr was horrified by Grandmother Dreadhead. Nine hundred times he saw the winter's abomination". Homer says: "They saw the king's giant wife like a head of the mountains and a horror ran through them." The rough-legged Utgart giants chase away the cunning Odysseus and kill several of his companions. He finds his way to Kirke, the beautiful, melodic sorceress, who initially turns his companions into pigs. Hermes gives him an antidote and good advice. The paradisiacal realms of this goddess, who lives in "Aca", appeal to the Greeks. Of course, Homer greatly idealized the rough forest goddess Herka or Kerka, who is always accompanied by forest animals. After Odysseus has recovered with his companions in the sacred land of the Edda, Kirke first sends him to Hades to seek advice from the wisest seer Teiresias. Where is Hades? Where is the Okeanos River, through which Odysseus travels there and back? - If I take the liberty of describing the situation with great certainty, let it be said in advance that it was not astuteness alone that could make these discoveries. How many baptizing scholars of the best quality read and still read Homer and left it to their imagination to search for an island of the secluded in the vast ocean, where the mists lie on the Asphodelos meadows and the river Periflcgetos girdles the island! We must have had the rare good fortune to know the exact land that corresponds to these legends. The Okeanos Current is our Rhine, for the ocean reached as far as the Siebengebirge in prehistoric times and later formed many islands with its tributaries. Calcified sea shells can be found in large numbers, for example near Refrath (opposite Cologne). In the lower lowlands north of Cologne lies the so-called, wide floodplain in the area of Neuß and Nievenheim (Nebelhcim). The Romans called it Brittia. When bodies were still left in dugout canoes to float down the river (similar to Baldur on the ship Riughorn), the expression "to go to Brittia" meant to enter the underworld of the departed. As the Angles were also located on the lower Rhine, it is still said today in Kinderliebe: "Who wants to go to England?" Brittia was confused with Brittania (England). Strangely enough, we have the field names "Stixacker" or "Im Stixchen" near Mülheim am Rhein (to the north). One may assume that the Mutzbach (Modisbach), which often disappears in limestone caves, gave rise to the myth that it rushes down into the underworld, where the enemies of the gods of light dwell, who avenge false oaths. The Wupper is the river that surrounds Asgart. It is also called Wimur^Feuerstrom^Püriflegetos. The mountain Glüder lies on the Wupper.

The table of contents of the second canto of the Odyssey clearly shows that Odysseus is not in the Mediterranean on his wanderings, but in the north: "Odysseus arrived at the shores of the next-

the Cimmerians, where the Weltstrom flows. The Cimmerians are^ Kimbrians, who sat at the mouths of the Rhine, wd the mists ward off the sunshine. Let us emphasize a few passages from the Hades journey verbatim. At the beginning of the 11th canto of the Odyssey it says of the black-beaked ship:

"All through the day with swollen sails the sea tide
The sun dipped lower and the paths became shadier;
We had now reached the end of the deep Okeanös River."

Since every body of water was also called a sea as Mar, there is no question of the World Ocean, for on this they would have had no shady banks and would not have noticed the mouth of a sea stream.

The beginning of the 12th canto also confirms that they were no longer in the sea, for it speaks of the return:

"But now that we, having left the waters of the river Okc'anos, have reached the waves of the wide sea and the Aegean island, where Eos already dwells and dances and Helios is the shining exit,
When we got there, we pushed the ship onto the sandy shore."

From the broad Okeanos stream, i.e. from the bed of the Rhine, they turned into one of the many tributaries where the island of Aea and the fields of Helios lay. Although these branches of the Rhine are now silted up, the field names speak for themselves. A main branch ran from Flachroster near Mülheim am Rhein via Dellbrück past Brand- roster and Refrath to Drück and the Herker mill near Rath. But the Morgenrot hills near Ostheim and the field names Volberg (Vol-Freyr), Hellenthal, Ellersberge, Eil, Poll, Zün- dorf, (Sunnadorf) etc. tell of the old sun or Helios or Apollo cult. There lay the Aea, the paradise of the Greeks and the ancestral home of the oldest heroes, e.g. Aietes, Aiakos. Nearby we find Troisdorf, the pre-Homeric Troy. The Mahner Heath is the shining one. Phaeacians and Banes are shining ones. Freyr and Freya are Banes. If, year after year, the strongest evidence grows in infinite abundance, such a clear, firmly established picture emerges in our representation that all doubt disappears. - Of course, our innate mistrust that we might give too much to our homeland out of self-love is always very much in evidence.

The dear readers may therefore kindly assume that neither a young fizzy head nor someone who is quick to trumpet what he has just found is offering these lines. They are based on more than 20 years of study. The view from the Hackberg is convincing.

Kirke or Herka*) announces to Odysseus the dangers of his further journey and gives him advice on how to save himself. At first

*) The village of Kerksey near Lüdenscheid shows that Herka was also called Kerka. Many field names refer to the forest goddess Herka, e.g. Herkenrath.

-<s not to fall prey to the sirens. These are daughters of Acheloos, who, like our Lore-- ley, beguile the sailors with their sweet song so that they ignore eddies and cliffs. Preller emphasizes that the Acheloos has not yet been found, because it is difficult to assume that the inconspicuous little river of the same name in Epirus created a cult spread throughout Greece, Asia Minor and Sicily. The situation is different with our Acher. (The spelling Agger is incorrect.) This is a main stream in Asgart and had sweet water before the salty Okeanos Rhine carved out a narrower bed. Hercules wrestles with Acheloos, i.e. he orders his course and tears off his horn and receives the horn Amalthea (the horn of fearsomeness) as a prize. Later, the Acher flowed into the Sieg, which gave Siegfried its name, while Achill received that of the Acher. From a topographical point of view, it is particularly true that Odysseus first came to the Acher. Then he has to "sail" through smoke vapor and past "rocky cliffs" to Scylla and Charybdis. He also heard a muffled roar, which suggests that the volcanoes at Andernach etc. were already active. - Kirke tells Odyffeus that Jason had sailed through the Plankten in the Argo with the help of Hera. If you sail down the Rhine from Oberwesel, the Rhine appears to be blocked by rocks. Homer tells the legend that even doves bringing ambrosia to Zeus could not get through the rocks without being crushed. A similar story is told in the Edda about Wodan's ravens, as one of them had an accident. Like Odyffeus, Jason is also said to have passed a fiery hurricane with his ship. Since the Aetna does not endanger ships, but the volcanoes on the Rhine did at the time, this is further proof that Odyffeus was sailing in the Erkdanos, the Okeanos stream, which flows into the sea.

Of the two cliffs in which Scylla and Charybdis live, Homer reports that one rises to the sky and falls away smoothly and steeply, while the other is lower and only an arrow's shot away. All this is very true when we look at the still dangerous cliffs near Assmannshausen. This is where Scylla, the monster with six necks and twelve misshapen feet, lived. On each neck is a hideous head with a maw showing three rows of teeth. From the abyss Scylla stretches up her necks and devours whatever she can reach. Then it says Od. XII 10t: "But far below you look at the other rock, Odysseus, so close to it that your bow easily snapped.
There is a fig tree on it, large and leafy.

I can assume that most readers have made the descent from Rüdesheim through the Bingerloch. With a little imagination, it is possible to imagine how many baptizing years ago it was impossible to pass. The slopes of the right bank of the Rhine plunge smoothly and steeply into the water from the Rössel near Rüdesheim.

The rocks in the bed of the Rhine resembled sharp teeth that tore everything apart - the abyss drew its prey to itself with farigarms. On the other side of the river there were deep whirlpools, but above the cave a willow tree, which Homer transformed into a fig tree, grew green and airy. The most important point concerns the distance; Charybdis is only an arrow's bow shot away from Scylla. That's exactly right at the Binger Loch. - **And** now ask yourself what is true about the Strait of Messina? Nothing but the OrtScylgo baptized in post-Homeric times. I leave it to the etymologists to disprove that Scylla is the one lurking or aiming for prey, while Charybdis pulls or scrapes everything that approaches her **into** her maw. The names are therefore Germanic.

Odysseus, after Scylla snatches six companions from him, soon lands on the island of Helios Trinacria, where the unruly comrades slaughter Helios' cattle despite his warning. Since Sicily almost forms a triangle, it was assumed that Odysseus had landed there. But Odysseus reports nothing of Aetna, and if it is said that he roamed the island, Sicily is probably too large for that. Now we find the Jngel- heimer Au not too far from the Binger Loch. The name refers to Helios, as Freyr has the nickname Jngrvi (sacred fire). The island was probably much larger in the past, and it is not impossible that it had a different shape. In short, it is perfectly true that Odysses was driven northwards into the Binger Loch again on his departure when a southern hurricane arose, but this time to the left of Charybdis. This would not have happened to him in the open sea. Homer's story that Odysseus saved himself by holding on to a fig tree corresponds to an Edda legend in which Thorr also saves himself from the waves of the Wupper (Wimur), which was swelling due to a cloudburst, with the help of a tree. (The legend allegorizes that the swelling of the river was caused by the daughters of the river god). Comparative mythology offers a great deal of material to shed light on the migration of myths from their homeland. Let us follow Odysseus' fate further: the storm chases him northwards for many days and nights. He arrives at the island of Ogygia, where Calypso shelters him for many years. She is the hidden one, the one who lives in the mist. Ogygia lies in the realm of Aegier, who is also called Ogyr. An incorrect interpretation has made Aegir into a sea god who dwells "in" the floods. He is the ruler of the floods, namely the rough north wind that stirs up the waves of the Rhine flowing towards him and fears the surface of the water like a harrow. The gods of light would not have accepted the infamous meal from him if he had entertained them in a water palace. The Edda reports that he illuminated his hall with sword light. Since he had the northern lights at his disposal, he was able to illuminate the swords and spears with electric light.

Of course, we have to admit that we don't know where **the island is.**

Ogygia, but we don't need to take it too far, as Odyfseus soon finds himself back in the Okeanos Current. Poseidon had played him badly again, for he smashed the raft he had built... For a long time he drifted towards the surf, sitting on a mast, until Leukothea offered him the veil that kept him afloat. At last he was able to get ashore, and that was with the Phaeacians.

If it has already been mentioned that these are Hyperboreans, it is of course disturbing that we also found the home of Kirke among them and that everything is therefore too close together topographically. But the explanation suffices that Homer used ancient fables without knowing exactly where they came from. The Snorri Edda tells of the Banen (Shining Ones) that Njörd, the master of navigation, who had his rich house in Noahtun, gave rich gifts to everyone who came to him. For his son Freyr the dwarves built the cloud-ship Skid- bladnir, which knew the way without a helm. The king of the Phaeacians is called Alkinoos, his daughter Nausikaa (the one who knows the way). Alk means north. We find the place Alkenrath near Opladen. Above all, however, the hypothesis is based on the miracle ship that Odyfseus took to his homeland of Jthaca in one night, for only the Banes who ruled in Mittgart possessed such a ship. We can infer from the Hercules myths that Odyfseus was brought back from Aeaea by the Phaeacians. They have him traveling there in the solar barque and returning in it after performing fabulous heroic deeds. He fetches the cattle of Helios, but loses many, because the cows represent clouds. Many of them get stuck on the high mountain peaks. The sun barque is also called a cup. Similarly, a bowl means a ship as well as a drinking vessel. The cup is called Belos in Greek. The sun ball was never seen as a sphere. As a flat bowl, it pours golden rays onto the earth in Asgart and Mittgart on its clearly marked path, which leads high above Aea. We emphasize once again the field names to be examined from Jdelsfeld or from the main height of Asgart (Hackberg): The sun rises from Rindas Höhen (Ründeroth), where nearby Delling and Höderath (twilight names) lie to the left and travels over Hellenthal and Volberg (Freyrs Berg) at Lüderich, over Venauen (Au der Vanadis Freya) over the Ellersberge and the Mauspfad, over Eil, Poll, Zündorf, Weiß, Sürth, Brühl westwards, where we find the twilight name Nörvenich (Nörvi - night). Norf lies to the north. In Aea, where the Wolfsmeg reminds us of Helios-Lykaos and Smyntheus, we have to accept his herds. There Perse bore him Kirke and Aietes. (The latter fathered Medea with Jthya (Jduna?) the daughter of Okeanos. The dancing places of Eos were also relocated there.

Jason came through the Plankten through the gates of western Okeanos to the land of Aietes, i.e. to Aea. Only later did

one Colchis, the land where lime is, to the black sea, because this lies towards the sunrise. Leto fled from the country of the Hyperboreans (Asgart and Mittgart) and arrived at Delos.
There she gave birth to Apollo and Artemis. The celebration was held in Delos, Delphi, Mlet and Metapont of the annually strengthening, returning sun, which will relieve from the realms of the Okeanos River. Swans accompany it and nightingales greet it. Even the streams and rivers rush towards it. The Hyperborean homeland in the far west would be inconceivable without the emigration of the Greeks. Researchers of Greek myths assume that the cult of Helios was once in Crete and on many islands before it became established throughout Greece. It is probably appropriate to point out that the Phoenicians were probably those who came from the land of fire, where there are volcanoes, i.e. they did not only possess the ancient, widespread Aryan cult of fire. When the volcanoes blocked the way up the Rhine, they moved down the Rhine towards the ocean. The Phoenicians brought tin from Brittania and amber from the Baltic Sea. The oldest route led from Havre to Marseille in order to avoid the dangers on the west coast of Spain. But then the ships were perfected to reach the Mediterranean Sea at Gibraltar. These Wikkingec of the North (wick--- wacker, brave fighters) brought the myths of Asgart and Mittgart to the islands they conquered. Later they found their way to the Danube and Thrace.

When, according to general custom, the Greeks sought the castles of the gods of Asm in the east, they called the eastern land Asia, but many legends reveal that they had not completely forgotten the ancient home of Helios. Thus it was said that in the ancient times of Atreus and Thyestes the sun's orbit was in the opposite direction, i.e. Helios rose in the sky in the land that lay westwards on the Okeanos.

Once again it should be emphasized that we are not dealing with historical events or reality. There is freedom in the realm of poetry. Beautiful fables only fatten the probable, then the listeners are satisfied. - The trump card can still be played with the now easily understandable passage in Tacitus' Germania: "Ulysses (Odysseus) was on the Rhine and erected a monument to his father in Asciburgium." Asciburgium is neither Asm- nor Eschenburg, but Eichenburg (Asculus Wintereiche). The main hill Asgart was crowned with magnificent ancient oaks. The Hackberg near Bmsberg has the name voin Hackelberg --- Odin).

Finally, a word of warning: anyone who travels to Sweden and Norway learns that the children at school are thoroughly acquainted with the Nordic pagan world of gods. "We" immerse ourselves in the Greek and Semitic world and are amazed to learn that the home of the Edda is in our immediate vicinity. Unfortunately, it will be a long time

Lurk until the **old** errors are eradicated in the officially approved textbooks and Karl Simrock's verses **are** superfluous 5 In Rome, Alben and the Lapps, we spy out every nook and cranny, while we grope around like blind men in our own father's house.

Ludwig Lindenschmidt, the founder of the Roman-Germanic Museum in Mainz, was the first to reject the doctrine about SO years ago that the Aryans and especially we Germanic tribes migrated to Europe from the East. The saying: "The reverse **is** also true" was appropriate here, because today the majority **of the** most distinguished anthropologists have converted to Lindenschmidt's view - a thousand-year-old error, like an old oak tree, does not fall in **one** fell swoop. The obligation to **teach** only what is prescribed and to honor the authority of famous teachers prevents the philologists from agreeing quickly. But just as with Schliemann it was not the letter alone, but the language of the stones that was decisive, there is also the most certain prospect that our Rhenish topography with its numerous ancient field names will eliminate old errors. Logic compels us to recognize that the Aryans spread painted myths from their homeland through emigrants to the east or south - if it must be admitted that the Edda has the more original myths and that they were composed on the Rhine, but only written out in Iceland, then it should not come as too much of a surprise that Homer made use of our ancient legends. If, for example, the Nibelungs are also called Jmmelungen (Jmsen - ants), then everyone must admit that the Myrmidons of Achilles (Myrmex --- ant) are identical with the Nibelungs of Siegfried.

Poetry blossomed on the Rhine in "the coldest of times, and even the good father Homer drew gold from this hoard.

XII. Mouse- and Wolf-Apollo

Just how important the discovery of the Edda's homeland is for research into Greek myths can be seen from the fact that, as seen from Jdelsfeld, the Sonnenbahn crosses the Mauspfad and Wolfsweg between Siegburg and Mühlheim am Rhein. The Mauspfad runs along a silted arm of the Rhine past Brück to the Katzberg near Au. The Wolfsweg leads to the headquarters of Odin in Bensberg.

According to Strabo's report, Apollo-Smintheus had a statue carved by Scopas in the temple of Chrisa, which showed a mouse at the feet of the god. Apollo is also depicted with a mouse on his right hand, while his left hand carries a bow and arrows.

When the original myths faded but their symbols remained, the Greeks sought to make the latter their own. It was therefore natural to venerate Apollo as a protector against plagues of mice, but it was felt to be unfortunate to attribute to him the enemy. Very detailed research, such as that of Or. I. Virgil Grohmann, which appeared in Prague in 1862, revealed the mythological significance of the black and white mice. I)r. Grohmann also examined the Indian legends, in which mice play a special role, and came to the conclusion that originally the demonic was decisive. The mouse is an underworld animal that makes itself particularly noticeable at night. It is an ancient belief that the souls of the deceased manifest themselves in mice and pursue their enemies. The souls of good people therefore live in their old homes as white mice and bring good luck.

Many legends and the still prevailing superstition testify that the soul has the form of a mouse. Bishop Hatto fled from the mice pursuing him to the Mouse Tower near Bingen; but they swam after him, i.e. the souls of the burnt left him no peace.

If a mouse slipped into the mouth of an incapable person and jumped out when people approached, it was assumed that this mouse was the escaped soul.

Dr. Grohmann took from Indian literature that rats and mice have the lightning fang. But then they would have to be sacred to Thorr and not to the sun god. Very dark are also the legends that mice and rats follow the one who beguiles them by whistling, e.g. the Pied Piper of Hamelin. Apollo as the god of music could be the model here. If he has the swan as an attribute, so does the singing mouse. - The whistling storm winds are also compared to mice, because you can hear the souls whistling in the wind-chased clouds. Wodan -- Odin is the leader of the souls that accompany him in the wild army.

In addition to the shrews' musical talent, their glowing eyes may also have contributed to their attribute to the god of light. Similarly, the wolf has fiery, glowing greedy eyes. But even if wolves are companions of Odin as the god of war, they are no less a symbol of darkness and thus stand in contrast to the god of light. (Zeus also has the epithet Lykaos). We also find the interpretation that the wolf Apollo (Helios Lykaos) has this epithet because he scares away the wolves of darkness every morning. Perhaps the similarity of the names Lux and Lykaos (light and wolf) has stamped the bringer of light as the wolf Apollo. More important is the following:

If we look at the path of the sun in Asgart-Mittgart, it leads in midsummer to the north-western regions where Hades lay on the Okeanos River. There, the sun dips to the east 7

from Rinda's heights to begin the new course. In the Edda we find no substitute for Hermes as the leader of the dead, but we do find that Baldur also rules in the underworld near Hela in winter. In the later development of the myths, the souls move along the mouse path to Freya's Hall of the Dead in Volkwang on the Katzberg. It can therefore be hypothesized that the emigrants in Greece and Asia Minor refreshed their home names and erected temples and statues to the sun god in Lycia and other sunny regions with the epithets Smintheus and Lykaos. The epithet Appollo-Pythios also refers to the devastation of our volcanoes. Apollo defeats the dragon that crawls down from the mountain like a serpent and brings stinking smoke (root syllable Püh) and destruction. This dragon is related to Typhon, the demon of the depths of the earth, which Apollo also defeats.

The downfall of Asgart and Mittgart or the reign of the gods of light called "Ragnarök": Reign of Smoke.

Note that the most important researchers of Greek myths have so far been unclear about the country of origin.

If we relate Aia or Aea to our dialect word Haija^Cradle---bed, then Aia is identical with Gaea----Mother Earth, because Aea, Aia, as the most fertile and sunniest land in Mittgart, where Hercules received the horn Amalthaea, is the cradle of the Aryans.

Ancient Achaia was located where the Acher flows into the Rhine (Eridanos). Eil (Jhl in dialect) gave Elis and Jlion their names. Helios means the hurried one. Troisdorf is the oldest Troy.

It is not too bold to refer to the Danaans as Eridanaeans and Dardanos as Lower Rhine. If Hades was on the lower Rhine, then Tartaros indicates that it lies entirely in the lowlands or depths. - In Germanic, Pohl is the pole of the sun. The town or city (polis in Greek) developed around it.

The relationship of many names in Genesis to ancient names has already been pointed out. It should be obvious that Adam is the breath-giver and Eve the woman (Wiev, the consecrated one). The place names:: Hebron, Herborn and Hebborn are related. The grove Mamre is reminiscent of the wonderful grove behind the Erdenburg, where the wise Ouell god Mimir lives. Mim and Mam are identical. - The Israelites found these field names during the conquest of the Promised Land and included them in the Bible.

XIII. Atlantis.

If we have discovered the Atlas guarding the Hesperides Gardens in the Siebengebirge, then the destroyed island world, i.e. Atlantis, must lie in Mittgart. To assume that America is a wonderland west of Gibraltar, because in the Maja language AN --- Water and Tlan - is a neighbor, should not meet with approval, even if it is readily conceded that an important culture flourished in Central America in the most distant prehistoric times. However, the Indian culture has never had any influence on the Aryan culture. Conversely, however, it can be proven that the Inca princes in Peru, for example, were conquering Aryans who reached Lake Titicaca from the Amazon River.

Let us examine the reasons that led Plato to assume that Atlantis was west of the Pillars of Hercules. What sources did he use? What the old Egyptian priest Maneto told the boy Critias and he told Solon in his old age, and what Plato reported and embellished 200 years later to describe an ideal state, has some truth and quite a lot of fiction. It was said that Plato would have become as important to the Greeks as Homer and Hefiod if he had completed the book of their prehistory. Death prevented him from completing it. Critias begins his account with the suggestion that the Greeks, so young in spirit, did not know their prehistory.

Critias, Solon and Plato, however, cannot be said to have authoritative documents. They sought to achieve the good father Homer in their fabulation on the basis of obscure traditions. We are therefore entitled to look for the right thing between the lines, especially as Plato often exaggerates.

It is true that those who brought the news of the destroyed Atlantis reached Greece and Egypt through the Pillars of Hercules. It is also understandable that the Phoenicians who came from the volcanic Siebengebirge in Tierra del Fuego settled where the important entrance to the mild and rich lands and islands of the Mediterranean Sea was. There they celebrated Hercules and called the southern high mountain Atlas in memory of their homeland. They founded Gadeira, the garden city, near Cadix, where they found a sunny clime like Mittgart. Today's Cadix is terraced against the mountains, as the foreland is very narrow by the sea and endangered by the floods. It can be assumed that a wide foreland once formed a large garden. It was preferred because, as in Mittgart, the heights are to the east. The Odenwald and Lebanon on the Jordan have the same location for the Asen cult.

After thousands of years, the traditions of ancient Mittgart faded, leaving only the dim memory that Atlantis had perished. If Atlantis were the land of Atlas, it would have to be around the 7*

Gadeira could not exist, as this wonderful world would have perished at that time. So the fables "begin" with crude contradictions.

The uncritical veneration of the classics is the reason that doubts did not arise earlier. But since we now know the country of origin of the Edda and where Jduna's apple grove in Wingolf, guarded by the Hesperides (the western ones), lay not too far from the Siebengebirge, we can solve the mysteries that used to be so dark.

In the Orendellied we find the passage that the hero came from Trier into the Klebermeer, i.e. into muddy, shallow bays. Insurmountable mud is said to be where Atlantis sank. Orendel comes to the northern king Eise, Odysseus to Alkinoos. Like Njörd, Alk means "north". Alkenrath lies a few hours north of Jdafelde.

It takes a great deal of effort to believe that mythical lands, in which the imagination was allowed to romp without bounds, have solid ground. To see the realms of the most blissful people of prehistoric times in the closest reality requires the abandonment of earlier dreams or fantasies.

In Plato's Timaeus it is curious that the island world of Atlantis was connected by many bridges, like the ancient Mittgart, and that all the princes had a chief. Poseidon is named as the founder of the dynasty. In the Edda it is Njörd, the Nachenmann, who lived in Noahtun near Jdafelo.

Plato's description of the customs, sacrifices, laws and mores corresponds in many ways to the image we have of the ancestors who inhabited As- and Mittgart before the devastation of the volcanoes.

In the Timaeus it says that the gods chose the spot on earth for their descendants that was most suitable for raising glorious people in their image. This land could not be too cold or too warm. This is consistent with the Edda. The heroes who blossomed there became world conquerors.

It is also true that the gods of Atlantis founded sacrificial sites everywhere. The most important part was chosen by Poseidon, namely an island of special beauty and excellent soil. If we compare the legends of Njörd, the night man, who freed the snow goddess Skadi, with the Atlantis legend that Poseidon freed Kleito and divided the land into 10 groups for her 5 pairs of twins and appointed the first-born as king, we find a dark relationship with Odin's description of the seats of the gods and Agnar's loan.

Critias praises the fruits of Atlantis and describes the land as sunny. The apples of Jduna grew there, i.e. the dec Hesperides, which Atlas, the mountain king, guarded.

Critias' description of the splendor and magnificence **of the** temples, palaces, ships, pillars, etc. is a fantasy painting of the most extreme kind. There are vast walls clad in gold and silver. In the Grimmner tale of the Edda, the roofs of the gods' castles shimmer with gold and silver. What Critias tells us about ancient ritual customs probably contains much truth from our prehistoric times, e.g. every 5-6 years the 10 tribes sent their princes to **catch** and slaughter one of the sacred bulls dedicated to Poseidon. They poured a few drops of the sacrificial blood into a large mixing cup for each of them. Then they drew and swore sacred oaths of loyalty to the old statutes, justice and truth. When night fell, they extinguished the fire, clothed themselves in a precious blue robe, dispensed justice and decided on war and alliances. - Too much wealth was seen as a burden. The good of the country, order, law, friendship and virtue were the main things.

To the extent that the destruction of this land of the blessed was not recognized as an unpredictable volcanic catastrophe, the belief that people had lost paradise through their own fault had to be used. Thus Critias also tells us that the divine inheritance had gradually become so diminished by earthly admixture in mankind that Zeus wanted to punish the vicious. Similarly, Wala in Völuspä says that before the downfall of Mittgart all vices prevailed. But the great difference is that, unlike Critias and the Old Testament, the gods do not expel men from paradise and destroy them with a flood of sin; they themselves are in danger, for the kingdom of light was subjugated for a time by the embers and smoke of the volcanoes. Regnarök is the reign of smoke.

In the story of Critias it is true that at the fall of Atlantis the few who saved themselves went to other peoples and spread their high culture.

The passage about the origin of creation deserves the greatest attention. In the Edda, volcanic sparks from Muspelheim awaken life in the misty region (Nivelhcim). Critias describes Hephaestus and Ge -- Earth as the creators of Atlantis. He calls the constitution the same as that of the Egyptians. A distinction was made between the castes of priests and warriors and those of craftsmen, tradesmen and farmers.

Incidentally, we can agree that 9000 years before Christ the Atlas region was submerged, i.e. uninhabitable for a long time. Whether, as with the eruption of Krakatoa, a tidal wave flooded everything as a flood of sin is an open question.

Geographically, it is true that the access to Atlantis or to the island groups of Atlantis, which were formed by the Rhine, was narrow and narrow, i.e. one reached them from the south through the narrow windings of the Rhine.

It is also true that the Franconian tribe predominated there in terms of warfare, as it possessed the most beautiful hunting grounds, wide meadows for horse breeding and broad arms of the Rhine for shipping.

The well-known book "Atlantis" by Jngnatius Donnelly contains many interesting facts; but Donnelly, like Maneto, Kritias, Solon and Plato, could not find the real thing because the land of Atlas and the Hesperides existed only in the imagination. - Donnelly's passage that the Sanscrit-Jndians had precise knowledge of western Europe is highly interesting. This is the clearest proof that they immigrated from there, for it is absurd that the Jndians came to us in order to bring the geography of Western Europe to our knowledge.

XIV. Etymology.

Etymology is called a shaky scaffolding on which many stumble. The reason for this lies in the overly exclusive comparison of languages, insofar as it is based only on written documents. These cover a relatively short period of cultural development. The root syllables of the most original terms, activities etc. are infinitely distant. Here is an example:

What does the word "human" mean? Kluge traces it back to mannisco, mennisco (ahd) and also notes that "homo" in the word "humanus" has a relationship to mannisco. If we ask ourselves what makes humans physically superior to animals, it is not only the upright gait and the facilitated speech, but above all the ability to turn the wrist. The root of the word for turning is mant. In Indian, pramantha is the name of the device with which fire is produced by rubbing (with the help of the turning cord). Our word manic means to mix, to blend by turning or whisking. This includes the hand (manus). Man is the most gifted hand animal. The progenitor, the Noah of the Germanic tribes, the man in the highest sense; "Mannus" means manus in Indian. Many animals can strike, thrust and bite, but the human hand has no rival in gripping, grasping, twisting, turning, joining, etc.

My study of the oldest ornaments revealed that they are symbols of the ancient Aryan fire cult. The fire stick was turned. Consequently, the root sounds for turning "mant and mang" must still be detectable in many words. Check: Mangel - laundry roll, mang back and forth, Anke butter that is whisked, Anke --- neck. Enkel is the turning ankle; Angel and Anker are hooks around which the door and ship turn. Around the fishing rod winds the

Fish. The anchor is called a hook in Sanscrit. Wring means to squeeze out water by twisting or winching. Wrap around the ring and crown. The ankles turn when walking. Odin is Ganglar**, the** wanderer. The planets that wander in the sky as messengers of light **are** the oldest archangels. A pincer or clamp loosens by turning. Anything that is long and slender and vibrates has the root syllable "ang", e.g. snake, snare. Because vibrating air makes a sound, the words Klang and Sang were formed. What is constricted is sick and full of fear and suffers compulsion. To writhe is to eranele -- to bend. Kringel is twisted or turned pastry. One catches in loops. The tendril twists or winds.

The moon wandering in the sky probably has the root syllable of Maut. Since it renews itself in 12 months, Almond means 12. Agni (pronounced Angi) is the fire god of the Jndians. Jngwi is the epithet of the sun god Freyr. (Jgnis - fire) -

If Plato had already noticed that the Phrygians spoke Führ instead of Pür, and if we learn that the Greek word for "speak" "kalein" means "fall" in the Lower Rhine, then the wish is justified that the Germanists should study the dialect words especially where the oldest myths originated and where the slightest shift of people took place. We may assume that in Asgart, in the rough"" mountainous country, the greatest sedentariness prevailed until our time of increased traffic. In Zülpich, Düren, etc., the Ubians (the upper classes), whom Augustus settled on the left bank of the Rhine, speak the Belgian dialect much more purely than the Cologne dialect, while in Aachen the Celtic-Walloon mixture is perceptible in the dialect.

An important proof that the Franks brought the Edda songs to Iceland is provided by an unacceptable dialect word that occurs in the Harbard song, but is only spoken in the Lower Rhine region.

XV. Ancient Games.

In our **games**, a great deal has been preserved from the pagan cult that is too little known. The whipping of the grooved **spinning top** is an imitation of the sacred cult of lighting fires, because the fire stick was whipped with straps, as it were.

In bowling, the fire king Agni stands in the midst of his vassals on the nine-pointed plate. The two balls represent the sun and the moon.

The **carousel** revolves around the World Tree or Tree of Life, which the gods parade around at high festivals. Odin rides on his white horse, Freyr on the sun stag, and Thorr on the black goat; the goddesses ride in the chariot. The riders ride by the rings,

which months mean. - The **twelve stations of the sun** are drawn with lines on sandy ground. A semicircle is drawn over them. Jumping, the children push the stone representing the sun through all the stations into the sky. Similarly, they also draw large spiral lines and push a stone into the middle and out again by jumping. This game symbolizes the sun, which travels in tighter spirals in autumn to **Troy's castle**, where it is released. It then travels in the widening spiral line to the end of the sun.

In my Festschrift zm Gutenberg-Feier (1900) "Ursprung der Buchstaben aus Runen", I proved that the symbols of the fire cult are contained in the **4** main signs in the **card game**. Aß means dominion. Odin is the main Ase. Careau is the altar slab on which fire is created by rubbing. Coeur is epheu leaf. Weathered epheu wood receives the spark when rubbed, which is fanned into a flame. Pique is the broadened tree of life or the leaf of the same. Treffle is the trifolium of the trinity of fire. (Heat, light and embers.)

A **game** from the oldest times is the spinning of an arrow in the **wheel of fortune.** When the wheel of fire was turned, one of the nine spokes pointed to a win or a loss.

Children's songs also contain something ancient. For example: "Krone Krane, wickle Fahne! Who wants to go to England? England is locked, the key is broken. - We want to make a new one from stones, from legs, from all sorts of lace." - This little song is at home on the Lower Rhine. The meaning is: crown or wreathe the cranes, unfurl the flag! Who wants to go to the island of the dead on the lower Rhine, where the Angeln live in Brittia (wide meadow). The dead used to travel there in dugout canoes to the Heia. When the volcanoes devastated everything and the arms of the Rhine silted up, the path was closed. In prehistoric times, tools were made from stones and bones, but sweet offerings were the most effective way to be well received in the realm of the austere Hela. - The little song also refers to Mittgart's haunting: "May beetle fly, your father is at war, your mother is in Pomerania, Pomerania has burned down, may beetle, fly!

East, they are sun bugs that are supposed to move to paradise. There, however, the volcanic powers are in turmoil. The gods of light are at war with the darkness, while the mothers, the goddesses, are still in the paradisiacal realms of the land of apples (in Mittgart). -

XVI. Aryans and Semites.

No book in the world is probably read and researched more than the first Mofis, because the whole world is interested in the creation of the world, the expulsion from paradise, the description of the flood and Noah's salvation. The peoples who lived in and around Canaan were grouped ethnographically and the biblical legends were supported by notes from Egyptian, Assyrian and Greek writers, inscriptions and so on. For the Middle Ages and for every believing Christian, the Bible was regarded as the "Word of God". For most people today, therefore, a critical examination of biblical passages, even if no dogma is in question, is still an unpleasant reading. Those who are accustomed to walking on solid ground are hesitant to set foot on shaky ground. Childhood faith, with its rosy twilight, is so cozy that we are all too happy to flee from the bright daylight of the present to the images that delighted our childhood. Who asks about the reality of cherished fairy tales?

If the veil is lifted a little here and there in the following, do not fear the destruction of holder ideas, but welcome the proof that our Aryan ancestors also contributed to the construction of Semitic legends.

By way of introduction, we could prove the remodeling of ancient mythical views of the Edda in Semitic prehistory (i.e. up to Moses), but in this chapter it is only shown from place names that the Israelites who were to be united found an Aryan religion and reckoned with it. Starting from what is already known, I will refer to the holy grove of Mamre and the place of Hebron. Abraham attached great importance to acquiring a burial place for himself and Sarah near the grove in which he lived.

If I now prove that the same names are found in the holiest place in Asgard, this should be worthy of note. Do not fear, however, that the imagination will grow into ashen gray and that Abraham and Sarah will be transplanted to the Lower Rhine, but simply see in these names the confirmation that our emigrants refreshed the names of the fields of the homeland before the Israelites conquered Canaan. The fact that the oldest Mamre and Hebron lie with us will at first be disconcerting and then delightful. Precisely because these field names do not appear on the most detailed maps, no one could have suspected until now that they were to be found in our regions, namely in the myth-enshrouded Asgard.

Only those who had the most precise knowledge of every oth- er could make the discovery at these sites. Anyone who visits Asgart and has studied the songs of the Edda in detail beforehand will first descend from Odin's Heights behind Bensberg Castle to Mimir's Horn and ask himself whether there is any

a more beautiful valley and a more atmospheric grove. Mimir, the personification of wisdom, lived where the spring flows from the mighty mountain breast (Mim or Mam) of Erda (Erdaburg) and wisdom murmurs from the primeval depths. The venerable grove of Mimir was remembered when emigrants found a similar grove in Canaan and called it Mamre instead of Mimre. "Where the Odinshöhe flattens out in the west into the Rhine plain, there is a spring on the slope, on the hanging mountain called Hungenberg. This place is called "am Hebborn"; it lies opposite Mimir's grove.

The fact that Hebborn became Hebron is not striking, since we also speak both Born and Bronn. For years I have had to say to myself: If a fixed point for the development of myths is certain, then the related myths must also start from this point. Why shouldn't a place of worship in Canaan have been named after the place Glöbusch near Odental? Before the Israelites worshipped the Ark of the Covenant, they had a fire cult like the ancient tribes in Canaan. The face of God was seen in the fiery blaze of the pyre, which consisted of bushes.

In the following, some passages are quoted verbatim in order to be able to examine them more closely: Concerning Sarah's burial place, I Moses 23:24 verse 17: It was Ephron's field with a twofold cave opposite Mamre, confirmed to Abraham for his own possession. Verse 18: The children of Heth looked on. Verse 19: Then Abraham buried Sarah his wife in the cave of the field, which is twofold, opposite Mamre in Hebron in the land of Canaan. Note the passages: "Abraham dwelt in the grove of Mamre the Amorite"; - Moses said: "Go out into the south country, and go up into the mountains" (for the sake of a prospector); - "They went as far as Hebron, in the land flowing with milk and honey. There dwell the Amalekites, the Hittites, the Jebusites and the Amorites. The Canaanites live by the sea around the Jordan. There they also found Enak's children" (namely, giants); - Since the Israelites grumbled about fighting such strong nations, Jehovah decided to lead them through the desert for 40 years; - "Moses commanded to drive out all the Canaanites, to destroy their pillars and their images and what was on high".

From this it can be seen that before the conquest the inhabitants of Palestine had the high cult of the Aryans and also the sun cult through pillars (sun pointers). The smaller Semitic race saw giants in the great Aryans, namely Enak's sons. One legend says that Enak did not perish in the flood because of his length. Read in my book 'Asgart and Mittgart' the evidence that the Semites utilized the Aryan flood legends. The Noah of the Jndians is called Manus, that of the West Germans Mannus. Manefurt lies near Opladen. The mountain "Ararat", where the ark

has a Germanic name and refers to the sacred site where the wheel of fire stood. Western Asia has neither the great storm surges of the North Sea nor the numerous volcanoes that once threatened Mittgart when the ocean formed islands as far as the Siebengebirge. - The scouts brought grapes with them. A single vine yielded enough grapes to make a bucket of wine. The volcanic Rhineland is the "coldest wine country" in the lowlands. According to Victor Hehn, the grapevine was already present there in the Tertiary period, as it can be found in hard coal.

The reference to Eden, where milk and honey flow, is extremely appropriate. The two streams that flow past Jdafeld (Jdelsfeld) and the residence of the goddesses "Wingolf" (Wichheim) should be mentioned again. The Milchb orn. comes from Mimir's grove and joins the Flehbach (Honigfladen-Bach).

If Amorites are the "dwellers by the sea", and Hittites are Aryan pagans (Hed - heath - place of delight), then it is not too bold to assume barge as the root word for Canaanites, since they preferred to travel on barges along the Jordan (Garden River).

As long as the influence of Germanic immigration was not suspected, it was believed that everything had to be derived from Hebrew and Greek.

In his recently published compilation of ancient Greek names, the meritorious researcher "Fick" made a precise distinction as to which words originate from pre-Greek culture. However, it depends on the personal point of view. If Fick emphasizes, according to the saying "ex oriente lux", that Western Europe has received "everything" from the East, this is just as one-sided as if it were claimed that the East has "everything" from the West. One must therefore extract the grains of truth from Fick's notes. First of all, it is a weakness of age if one uses earlier: measure the cultural epochs and the immigration of old tribes too carefully. As a rule, the t. millennium before Christ and rarely the 2nd millennium. However, anyone who dares to suggest that large, powerful groups of peoples also developed powerfully in the 3rd, 4th and 5th millennia comes closer to the truth, but is considered unscientific, as he lacks a written document.

My hypothesis is that after the volcanic devastation our emigrants sailed as Phoenicians as far as Asia Minor, that they engaged in piracy, founded kingdoms here and there and refreshed the homeland names in these.

The frequent occurrence of the same ancient names in Greece, Asia Minor etc. should already indicate immigration from a devastated region. Let us note further:

As the children of Het and Chatti, **the** Hittites were called "Cheta-Chatti". They are considered to be the oldest population in Asia Minor and brand-

often regarded Cyprus, Kceta etc. as pirates. Why shouldn't the Chatti be Chatten - Katten - Heffen? The district of Much lies in Bergisch, to the east of Asgart. Muski and Kumuch is the name of a Hittite tribe mentioned in the battles with Tiglat-Pilaser in the 11th century BC. Chr.

The Assyrians fought against the great empire of Aratu at Lake Van in 850 BC. Aryan immigrants lived there. The port city of Phoinix on Crete is also called Arados, i.e. the Aryan city. Just as the river Jordan in Lebanon refers to Mittgart as the Garden River, Jortun is the capital of the Pelasgians in Crete. Wilhelm Jordan mistakenly assumed that the Semites had settled there.

In Homer, Jardanos is a river in Elis. Pergamon means mountain fortress. If the Mahner Heide is the shining one, and the Banen are the shining ones, the Man or Van lake in Asten is derived from the shining one. Vana-dis is the radiant Van goddess Freya. Venauen near Volberg (Freyersberg) proves that Venus is our Freya.

Fick describes many place names as specifically Hittite. Among these we find Arai, Arax, Arisba etc. From this we may conclude that they were Aryans. But it should be noted that conquering immigrants often lose their distinctiveness after centuries, and that gradually the old indigenous elements and new conquerors name new places.

That is what makes the district of Asgart and Mittgart so favorable, namely that the mountain country was never subjugated by a foreign people and alienated from its essence. The down-to-earth language and customs remained. Even Christianity had to adopt much from paganism in order to replace the latter.

In the book Asgart and Mittgart, pages 109-113 prove that the home of Eoda was the original paradise. On page 95, the Greek legend of Athamas, Phrixos and Helle offers a strange parallel with the sacrifice of Abraham and Jsaac. Ellas is the humanized sun god who ascends to heaven in a fiery chariot. The two ravens that bring Odin daily tidings are like those that feed Elijah.

Researching ancient myths and legends has always seemed dangerous for faith. Isaiah warns against pondering the first things.

Even if much remains hypothesis, comparative mythology has an ever closer goal: the truth.

Heimatfreude.

That's a proud walk On Asgard's free heights! The world lies at our feet So wide, so rich, so beautiful! - I have seen many glorious things in distant lands, But the beauty of home has built me deeper.

What was it that called mightily to home in old age? I should wake Odin, who slept deep in the mountains.

I should proclaim anew: He sits enthroned on Bensberg's scorn, Tort, where the wide Mittgart lies before him bright and beautiful. I should become the herald, That once here arose, The tree of mystic poetry, Shading all the land. -

Now in May nights, When the moon's horn grows, From the high chopping mountain Odin descends to Mimir's fountain.

Freha, too, wanders through the meadows of flowers and listens to the queen of runes at the Wisdom Bridge.

The herbs that Odin once placed around Mimir's head, Mrs. Erda has faithfully tended for many thousands of years. -

As a child I picked lots of flowers at the Milchborn; In Erda's castle we plowed The boy's foul play.

Now I know what a potion from Mimir's spring would bring me: To see the distant past my eyes grew bright.

Now I know what I heard from Mrs. Erda's fir forest: The story of our myths resounds through all lands. -

Where Odin marries with Frigga on a high mountain, There he has chosen the loftiest throne to see the world. -

Truly a proud hike
On Asgard's free heights, Where Mittgart lies at our feet
So wide, so rich, so beautiful!

Friedrich Fischbach.

Note.

The two cliches on pages 9 and 19 are taken from the book "Die Trojaburgen des Nordens" by Dr. E. Krause (Carus Sterne).

Corrections:

In the "Contributions to Mythology" you can read:

Page 61 Line 8: Mahlschatz instead of Mahlschmalz.

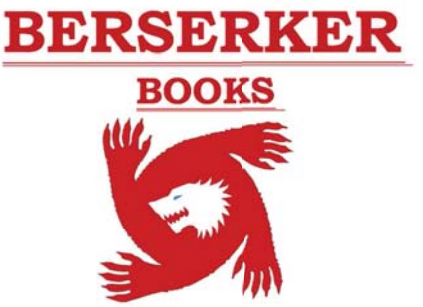
In the book "Asgart and Mittgart" you can read:

Page 126: Ohm (barrel) Ame.

" 146: Attila --- Father.

In the book "The most beautiful songs of the Edda"

Page 99 line 26: He gave Hödur the lance.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